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THE

COPTIC

MORNING SERVICE

FOR THE

LORD'S DAY.

TRANSLATED INTO ENGLISH

BY

JOHN,
MARQUESS OF BUTE,
K.T.

WITH THE ORIGINAL COPTIC OF THOSE PARTS SAID ALOUD.

LONDON:
J. MASTERS AND CO., 78, NEW BOND STREET.
1882.

138. f. 229.

PREFACE.

THE object of the present little book is to provide English-speaking travellers in Egypt with a means of following intelligently the Sunday morning service of the native Christians. The writer hopes that, at the same time, it may be of some interest to those who occupy themselves with philology or Liturgiology.

The Coptic Liturgies were translated into Latin long ago by Renaudot, whose translation has been translated into English by Dr. Neale, and reprinted by Mr. Hammond; and fresh translations from the original language have been made by Mr. Malan. But these works were executed without familiarity with the present use, being based entirely upon mediæval MSS., which seem moreover to contain hardly anything but the parts read by the Priest. The reader may easily convince himself by comparing them with the form of the service here placed before him, how very little they would enable him to follow the actual usage.

The present work was written in Cairo, and repeatedly submitted to Coptic friends, among whom the writer has especially to offer his thanks to Mr. Mark Kábis, of the Cairo bar. Owing to circumstances, the translation of the Office for the Offering of the Morning Incense did not receive as thorough a revision as the rest, but the writer believes it to be substantially accurate,

and that the translation of the Liturgy is almost, if not quite, free from errors.

The translation has been made as literal as possible, consistently with clearness, in order to help those who may desire to use it for the purpose of studying the language. After some hesitation, the translator decided to preserve in nearly every case the extraordinary transition from the Third to the Second Person at the beginning of nearly all the prayers. The original Coptic is only given along with the English where it is said or sung aloud; those parts which are uttered in an inaudible whisper are given in English only.

2. *On the Offices of the Egyptian Church.*

Besides the Services peculiar to the Pontifical and Ritual, the Egyptian Church possesses, of course, the form for the daily hours of prayer. This form is peculiar, and will be found translated at length in an Appendix to this book.

There are three Liturgies, differing mostly in the Canon; of these, that called "of S. Basil" is used upon every occasion in the year except four. That called "of S. Gregory" is used for the Midnight Masses of Christmas, the Epiphany, and Easter; and that called "of S. Cyril," which is an adapted translation of the oldest Egyptian Liturgy, (S. Mark's, which is in Greek,) and which, according to Mr. Hammond, is the most distinctly national in character, is only used once in the year, viz., upon the Friday before Palm Sunday.

Besides the Daily and the Occasional Offices, and the Liturgy, there is a form for the Offering of the Evening and of the Morning Incense, each day being reckoned, according to the Eastern custom, to begin with sunset. This form will be found hereafter given as used on Sunday mornings immediately before the Liturgy, but the writer believes that the differences are so slight that this translation would enable the reader to follow, roughly, the evening service also. The principal difference is that, when not prefixed to the Liturgy, it ends with a long Benediction, as the Liturgy

does. The days upon which the Evening and Morning Incense is offered are all Sundays, Feasts of our Lord, of the Blessed Virgin, of SS. Gabriel, Raphael, the principal Martyrs, (such as George or Mercury,) and other great Saints, e.g., Athanasius. They are numerous.

3. *Upon certain modern practices.*

The reader will observe that the Service as actually in use differs considerably, chiefly in the way of omissions and abbreviations, from the old texts. These corruptions are common to both the Monophysites and the Catholics, and appear to have been imitated from the former by the latter, notwithstanding their being formally in opposition to the Missal printed at Rome. The Catholics have also, apparently without any permission from the Holy See, imitated the Latins in several points, of which the most important are the administration of the Holy Communion in one kind, the use (mostly) of unleavened bread, and the kneeling at Communion. The only two of their churches which the writer ever saw were almost indistinguishable from Latin churches, and could not fairly be said to meet the requirements of the rubrics.

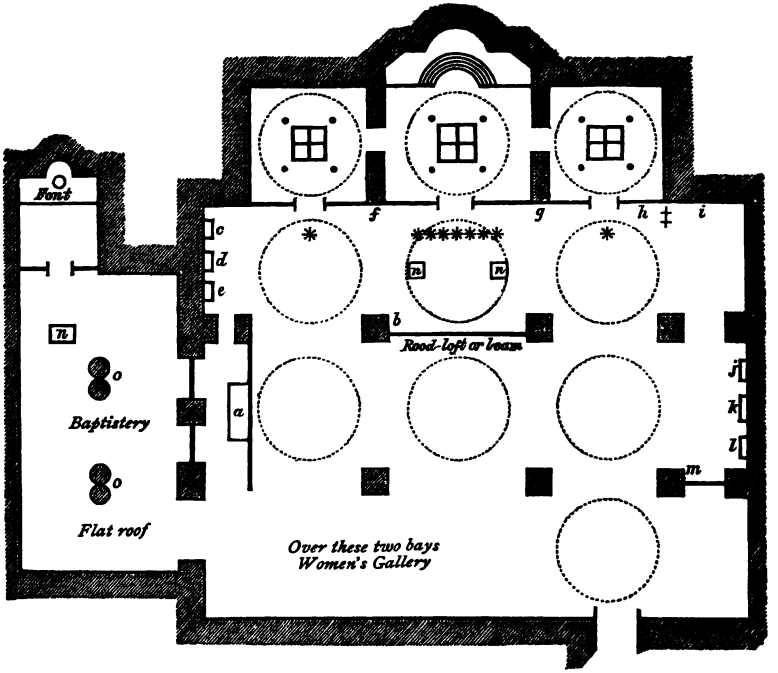
On the other hand, the Monophysites have at least an equal tendency to mimic the ecclesiastical arrangements of the Greeks, e.g. the Patriarchal Church in Cairo, or the new church at Alexandria, which hardly differ in any perceptible point from the most tasteless type of modern Greek churches.

4. *On the arrangement of Egyptian churches.*

The old Egyptian churches are of a very peculiar, and often pleasing character, quite different to those of either the Latins or the Greeks.

The following three specimens will give a sufficient idea of the usual arrangement, although the plans, having been made roughly upon the spot without measurement, are only approximately correct as to proportion.

S. Mary's Church, Cairo.



All arched, except the Baptistery; domes as in S. George's.

On the Rood-beam the pictures of the B. V. M. and of S. John, supported on gilded eagles.

In the eastern apse a picture of our Lord, on the top of a circular flight of numerous small steps. On each side, reaching to the screen, eight pictures, mostly containing two figures. The six next Him seem to represent the twenty-four elders.

Over each altar a baldaquin, supported on four beams.

A B. V. with the Holy Child just over the Holy Gates.

On the top of the screen of the High Altar a picture of our Lord between SS. Michael and Gabriel. Six pictures of Apostles on each side.

Sanctuary screen ends at ‡; it is solid, in wood and ivory.

a. Pulpit for the Arabic Lessons.

b. Against side of pillar a picture of the Annunciation.

c. Picture of S. Damian.

d. ,, S. Mercurius.

e. Three pictures, S. George to the east, S. Mark in the middle, S. Theodore to the west.

f. Picture of the B. V.

g. ,, two saints called Shenouti and Bisa.

h. Picture of SS. Peter and Paul.

i. ,, a saint called Psad.

j. ,, S. Michael.

k. ,, the B. V.

l. ,, S. Marianna.

m. ,, Tecla Haimanout.

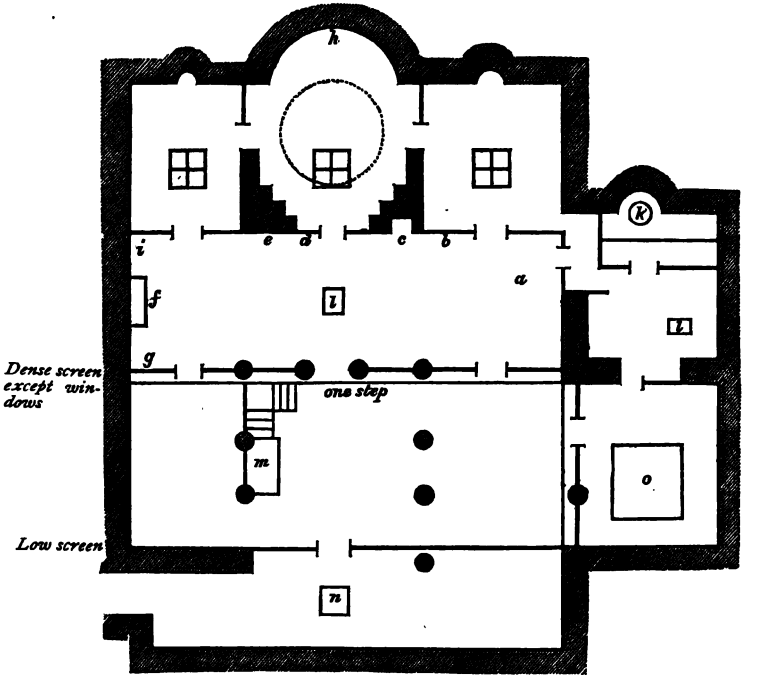
n. Lecterns.

o. Double columns.

* = lamps.

Church of S. Shenouti.

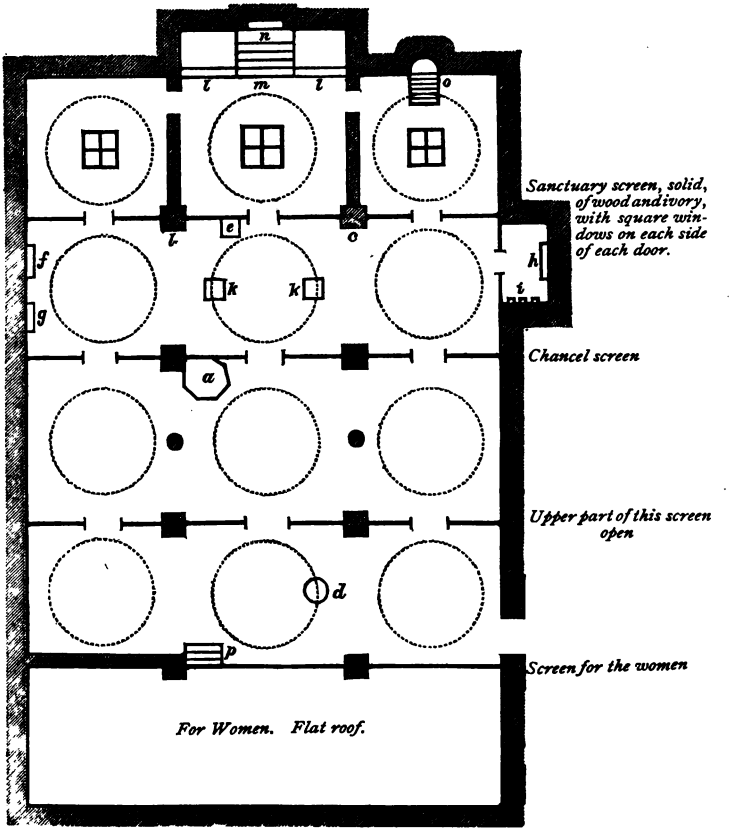
In the Convent of S. Mercury (vulgarly called Abu Sufeyn) near Old Cairo.



Flat roofs in aisles, high-pitched in nave. Over screen pictures of the B. V. and the twelve Apostles.

a. Pictures of the B. V., SS. Pishoi, Stephen, Gabriel, and the Resurrection.
b. Picture of S. Michael.
c. ,, SS. Shenouti and Bisa.
d. ,, S. George.
e. ,, S. Gabriel and of the B. V.
f. ,, SS. Shenouti and Gabriel.
g. Picture of SS. Constantine and Helen and of the Transfiguration.
h. Picture of our Lord.
i. ,, B. V. M.
k. Font.
l. Lecterns.
m. Pulpit.
n. Tank (for the Mandatum?)
o. Tank for the Blessing of the Water at the Epiphany.

S. George's Church, Cairo.



The whole is done with arches: the centre bay is bigger than the rest, and has double arches (rather smaller than the rest) on each side. The domes are first square, then octagonal, then round, with clerestory windows between the octagon and the round.

Over the top of the screen of the High Altar, the B. V. with the Holy Child, and six Apostles on each side.

a. Seven-sided pulpit.
b. Picture of S. Michael.
c. ,, B. V. M.
d. Basin for the Mandatum on Maundy Thursday.
e. Stand for reliquaries, with a picture of S. George.
f. Picture of S. Mercurius.
g. ,, S. George.
h. ,, S. George.
i. Two or three small pictures.
k. Lecterns.
l. Two steps.
m. Five steps.
n. Picture of our Lord.
o. Seven steps.
p. Three steps.

Generally speaking, these old churches are all white-washed inside; the floors are stone, partly covered with mats; the woodwork is unpainted, and, especially in the screens, often beautifully carved in panels, and inlaid with ivory or bone; the lamps are fairly numerous, but not showy; the pictures are comparatively few and quaint; stained-glass windows are not common. The door of the Sanctuary is covered with a curtain when no service is going on. The altars are nearly always surmounted by baldaquins, supported either upon four pillars or upon cross-beams, and of very elegant form.

5. *Upon the pronunciation of the Egyptian language.*

Upon this subject it is impossible to give any definite rule. The vulgar pronunciation which prevails among the common run of the clergy and singers is almost certainly wrong in various particulars, though even here it may be disputed how much the now universally spoken Arabic has corrupted the pronunciation of the dead and classical Coptic, or how far the extraordinary peculiarities of the Arabic dialect spoken in Egypt may be owing to the Arabic having been engrafted upon a Coptic population. On the other hand, if recourse be had to learned persons, it will be found that they have nearly always got theories either of their own or of some eminent scholar whom they follow, founded upon the substitution of one letter for another in codices, or the like recondite reasons. The following notes and observations are submitted, in the hope that they may be of some interest to any philologist into whose hands they may fall, while they will supply any one merely wishing to learn to read with all that is necessary.

ⲁ *a* in *hat*. Never as in *father*.

ⲁⲓ as *ey* in *they*, or else as *y* in *fly*.

ⲃ *w*, except when it closes a syllable and before ⲥ, when it is pronounced as *b*.

Priests educated in Rome usually pronounce it everywhere as *v*, and are very probably right, seeing that this

is the sound of the Greek β, from which this letter is evidently copied.

The Arabic has no *v*, and in adopting foreign words containing it Arabs generally substitute *w* for it, e.g., *waboor* (for *vapore*) a steam-engine. Compare the confusion of *v* and *w* made by some Londoners.

ⲅ *g* hard, as in *get*. ⲅⲅ sounds as *ng* hard, as in *angle* (not *angel*.) Before ⲁ some persons pronounce ⲅ like the Arabic غ, a sound which cannot be expressed in our alphabet.

ⲇ *d*. It is said by some that it is more correct to pronounce it as *th* in *though*—i.e., the Welsh *dd*—this being, at least at present, the pronunciation of the Greek δ, from which this letter is evidently taken.

ⲉ *e* as in *met;* but at the beginning and end of words it is pronounced somewhat as *ey* in *they*.

ⲍ *z*.

ⲏ *a* in *fate*. This is the vulgar pronunciation.

It seems generally agreed that it ought to be sounded as double *ee* in *meet*, following the sound of the Greek η, from which it is taken.

ⲑ *t*. This is a vulgarity, which the lower classes in Egypt also commit in Arabic, by substituting ت for ث as is also done in some English dialects.

The true sound is as the Greek θ, viz., *th* in *thing*, (not as in *though*.)

ⲓ *i* inclining to *e*, something like *ea* in *meat*.

ⲕ *k*.

ⲗ *l*.

ⲙ *m*.

ⲛ *n*.

ⲝ *x*.

ⲟ *oe* in *shoe*. By others, as *o* in *hot*.

ⲡ *b*. It is generally said that it should be pronounced *p*, like the Greek π, from which it is evidently taken, and such is the practice of many educated persons.

It is to be remarked that there is no *p* in Arabic, and Arabs, when they have to use a foreign word containing it, generally substitute *b* for it, e.g., *Basha* for *Pasha*.

ⲣ *r.*

ⲥ *s.* Before ⲍⲍ some pronounce it as *z*.

ⲧ *d.* The educated, however, generally pronounce it as *t*.

ⲩ *w.* By the educated, however, it is often pronounced *v*, except at the beginning of a word, and after a consonant, when they pronounce it as *ee* in *meet*. Such persons accordingly pronounce ⲁⲩ as *av* and ⲉⲩ as *ev*.

This appears to be founded upon the modern pronunciation of the Greek υ, from which this letter is taken.

The common pronunciation of ⲁⲩ is as *ow* in *cow*; and in ⲉⲩ both letters are sounded separately, as if spelled in English letters "ey-oo," which latter, however, often, in rapid pronunciation, assumes the *w* sound, e.g., ⲁⲣⲓⲫⲍⲉⲩⲓ pr. *arifměwi*, remember.

There is a universal consent that the diphthong ⲟⲩ has an half-vocal and half-consonantal force, like the Welsh *w* or the French *ou*, e.g., ⲟⲩⲣⲟ, pr. *ooro*, king—but ⲟⲩⲁϐ, pr. *wav*, clean or holy.

ⲫ *f.* There is sometimes an inclination towards the sound of *v*.

ⲭ *k.* This is the common sound. Some, however, pronounce it like the Scotch *ch* in *loch*, that being the sound of the Greek χ from which it is taken; others distinguish between these pronunciations according to the derivation of each particular word, viz., Egyptian or Greek. In the word ⲭⲓⲱⲙ, *snow*, the ⲭ is generally pronounced like ϣ.

ⲯ *ps.*

ⲱ like *a* in *all*, or *o* in *more*. Others pronounce it like *o* in *bone*.

ϣ *sh.*

ϥ *f.* It would seem that this letter must have expressed some sound different from that of ⲫ, or else it would not have been invented. Was it analogous to the difference between the Welsh *ff* and *ph*?

ϧ a strong guttural, like the Scotch *ch* in *loch*, but rather more strongly pronounced.

ϩ *h*, but rather stronger, approaching the sound of ϧ. It is audible at the end of a word.

At the end of the word ⲧⲱϩϩ, *pray*, it is the common practice to utter it very strongly, like ϧ.

ϫ *g* hard, as in *get*. It seems, however, to be universally admitted that the true sound is that of the Arabic ج, viz. *j* as in *Joseph*, or (in some countries) *z* in *azure*. Well educated persons thus pronounce it.

The Egyptians usually pronounce ج as an hard *g*.

ϭ *sh*, the same as ⳡ.

The same remark applies to the relation of this letter to ⳡ as to that of ϥ to ⲫ.

The similarity of the form to that of the Greek σ, (a similarity which becomes identity in the contraction ⲟⲥ for ⲥⲟⲉⲓⲥ,) would seem to point to some similarity in sound.

By some the true sound is said to be that of *ch* in *church*, which sound is not found in Arabic.

One or two learned persons, on the authority of vagaries of spelling found in some old MSS., have maintained that it ought to be pronounced as ⲭ hard.

It may be remarked that if ⲭ were ever pronounced soft, it is not difficult to understand ill-educated persons, writing to dictation, using it to represent the soft *ch* sound.

† This is a mere symbol to indicate the sound of ⲇⲓ or ⲧⲓ. It is usually pronounced *di*, but by some *ti*, and, by a third school *ti* except after ⲛ, when they say *di*.

It may be remarked generally, that when a word begins with two consonants the Copts as a rule pronounce it as if it began with *e*. This is almost certainly a custom derived from Arabic: in that language a word cannot begin with two consonants, and when Arabs try to pronounce foreign words of this kind, they often prefix an *e* sound.

THE PRAYER AT THE OFFERING OF

The Morning Incense.

[*Usually offered immediately before the Liturgy.*]

At the beginning of the Office, the Priest, outside the Sanctuary, says inaudibly.

We worship Thee, O Christ, with Thy good Father, and the Holy Ghost, saying, Thou hast come, Thou hast saved us. Amen. Alleluia. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Then he signs himself with the sign of the Cross, saying aloud,

ⲇⲉⲛ ⲫⲣⲁⲛ ⲛ̀ⲁⲫⲓⲱⲧ: ⲛⲉⲙ ⲡⲱⲏⲣⲓ: ⲛⲉⲙ ⲡⲓⲛ̅ⲙ̅ⲁ ⲉⲑ̅ⲧ̅: ⲟⲩⲛⲟⲩⲧ̀ ⲛ̀ⲟⲩⲱⲧ. ⲁⲙⲏⲛ.

In the Name of the Father, and of the Son, and of the Holy Ghost, one God. Amen.

He turns half round towards the People, and makes the sign of the Cross over them with his right hand, saying,

ⲉⲗⲉⲏⲥⲟⲛ ⲏⲙⲁⲥ.

Have mercy upon us.

And the Choir continue.

ⲟⲩⲑⲉⲟⲥ ⲟⲩⲡⲁⲧⲏⲣ ⲟⲩⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ: ⲡⲁⲛⲁⲅⲓⲁ ⲧⲣⲓⲁⲥ ⲉⲗⲉⲏⲥⲟⲛ ⲏⲙⲁⲥ: ⲡⲟⲥ ⲫ̀ ⲛ̀ⲧⲉ ⲛⲓⲭⲟⲙ ⲭⲱ-

O God, Father Almighty! All-holy Trinity, have mercy upon us! Lord God of powers, be with us! Verily we have

[1] He is already vested for the Liturgy. The vestments are the same as in other Rites, though slightly different in shape. There are two maniples, one on each arm, and somewhat like cuffs. The chasuble is very long, and opens in front, having rather the appearance of a cloak. The amice is worn over the head till the Preface of the Mass. The little boys who usually officiate as Deacons are clad in ungirded albs.

ⲡⲓ ⲛⲉⲙⲙⲁⲛ : ⲭⲉ ⲙⲙⲟⲛⲙⲉ-
ⲧⲟⲛ ⲛⲃⲟⲏⲑⲟⲥ ϩⲉⲛ ⲡⲉⲛ-
ⲑⲗⲓⲯⲓⲥ ⲛⲉⲙⲙ ⲛⲉⲛϩⲱⲭϩⲉⲭ
ⲉⲃⲏⲗϩⲁⲣⲟⲕ.

no help in our tribulations and afflictions, save Thee.

Then all recite the Lord's Prayer.

ⲡⲉⲛⲓⲱⲧ ⲉⲧ ϩⲉⲛ ⲛⲓⲫⲏ-
ⲟⲩⲓ : ⲙⲙⲁⲣⲉϥⲧⲟⲩⲃⲟ ⲛ̀ⲧⲭⲉ
ⲡⲉⲕⲣⲁⲛ : ⲙⲙⲁⲣⲉⲥⲓ ⲛ̀ⲧⲭⲉ
ⲧⲉⲕⲙⲙⲉⲧⲟⲩⲣⲟ : ⲡⲉⲧⲉϩⲛⲁⲕ
ⲙⲙⲁⲣⲉϥϣⲱⲡⲓ ⲙ̀ⲫⲣⲏ ϩⲉⲛ
ⲧϥⲉ ⲛⲉⲙⲙ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ :
ⲡⲉⲛⲱⲓⲕ ⲛ̀ⲧⲉ ⲣⲁϥ ⲙⲙⲏⲓⲛ-
ⲛⲁⲛ ⲙ̀ⲫⲟⲟⲩ : ⲟⲩⲟϩ[2] ⲭⲁ
ⲛⲉⲧⲉⲣⲟⲛ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲁ-
ⲫⲣⲏ ϩⲱⲛ ⲛ̀ⲧⲉⲛⲭⲱ
ⲉ̀ⲃⲟⲗ ⲛⲓⲛⲏⲉⲧⲉⲟⲩⲟⲛ ⲛ̀ⲧⲁⲛ-
ⲉ̀ⲣⲱⲟⲩ : ⲟⲩⲟϩ ⲙⲙⲉⲡⲉⲛⲧⲉⲛ
ⲉ̀ϩⲟⲩⲛ ⲉⲡⲓⲣⲁⲥⲙⲟⲥ : ⲁⲗⲗⲁ
ⲛⲁϩⲙⲉⲛ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲓⲡⲉⲧ-
ϩⲱⲟⲩ : ϩⲉⲛ ⲡ̅ⲭ̅ⲥ ⲓ̅ⲏ̅ⲥ̅
ⲡⲉⲛⲟ̅ⲥ̅.

Our Father, Who art in the heavens: hallowed be Thy Name: Thy Kingdom come: Thy will be done on earth as it is in heaven: Give us this day the morrow's bread:[1] and forgive us our debts, as we forgive our debtors: and lead us not into temptation: but deliver us from evil: through Christ JESUS our Lord.

After the Lord's Prayer he says,

ϣⲗⲏⲗ. Pray.

The Deacon says,

ⲉⲡⲓ ⲡⲣⲟⲥⲉⲩⲭⲏ ⲥⲧⲁⲑⲏⲧⲉ. Stand for prayer.

The Priest says,

ⲓⲣⲏⲛⲏ ⲡⲁⲥⲓⲛ. Peace be unto all.

[1] Bishop Lightfoot takes the real meaning of the Greek original to be "food for the coming day," not *necessarily* for "to-morrow," so that if the prayer be said in the morning it is then for "this day;" if at night, for "to-morrow." (On a Fresh Revision of the N. T. 2nd ed. 1872. pp. 195—234.) S. Jerome remarked the above rendering in the "Gospel according to the Hebrews." See Nicholson on that Gospel, p. 44.

[2] The word ⲟⲩⲟϩ "*and* forgive us," although usually said, is sometimes omitted. The Missal does so, in spite of its occurring in Matt. vi. 12.

The People answer,

ⲕⲉ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And unto thy spirit.

Then the Priest says,

ⲙⲁⲣⲉⲛⲩⲉⲛϩⲙⲟⲩ ⲛ̀ ⲧⲟⲧϥ ⲉ̀ⲣⲁⲓ ⲡⲣⲉϥⲉⲣⲡⲉⲟⲡⲁⲛⲉϥ ⲟⲩⲟϩ ⲛ̀ ⲡⲁⲛⲧ ϯ ϣⲱⲧ ⲉ̀ⲣⲁⲓ ⲛⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲛⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ ⲛⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

Let us give thanks unto the Beneficent and Merciful God, the Father of our Lord, and God, and Saviour, JESUS Christ.

ⲭⲉ ⲁϥⲉⲣⲥⲕⲉⲡⲁⲍⲓⲛ ⲉ̀ϧⲱⲛ: ⲁϥⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲁϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲛ: ⲁϥϣⲟⲡⲧⲉⲛ ⲉ̀ⲣⲟϥ: ⲁϥϯⲁ̀ⲥⲟⲉ̀ⲣⲟⲛ: ⲁϥϯⲧⲟⲧⲉⲛ: ⲁϥⲉⲛⲧⲉⲛϣⲁ ⲉ̀ϩⲣⲏ ⲉ̀ ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲑⲁⲓ.

For He hath protected us, He hath succoured us, He hath preserved us, He hath purchased us unto Himself, He hath spared us, He hath helped us, He hath brought us unto this hour.

ⲛ̀ⲑⲟϥ ⲟⲛ ⲙⲙⲁⲣⲉⲡϯϩⲟ ⲉ̀ⲣⲟϥ ϩⲟⲡⲱⲥ ⲛ̀ⲧⲉϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲛ ϩⲉⲛ ⲡⲁⲓ ⲉ̀ϩⲟⲟⲩ ⲉ̀ⲑⲟⲟⲩⲁⲃ ϕⲁⲓ ⲛⲉⲙⲙ ⲛⲓⲉ̀ϩⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲛⲉⲛⲱⲛϧ ϩⲉⲛ ϩⲓⲣⲏⲛⲏ ⲛⲓⲃⲉⲛ ⲛ̀ⲭⲉ ⲡⲓⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲡ̅ⲟ̅ⲥ̅ ⲛⲉⲛⲛⲟⲩϯ.

Let us then pray Him, that He, the Almighty Lord our God, will keep us in all peace this holy day and all the days of our life.

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ. Pray ye.

The People answer,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest continues,

ϕⲏⲏⲃ̅ ⲡ̅ⲟ̅ⲥ̅ ϕϯ ⲡⲓⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ϣⲱⲧ ⲉ̀ⲣⲁⲓ ⲛⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲛⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ ⲛⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

O Lord, Lord God Almighty, Father of our Lord and God and Saviour JESUS Christ.

ⲧⲉⲛϣⲉⲛϩⲁⲟⲩ ⲛ̀ⲧⲟⲧⲕ ⲕⲁⲧⲁ ϩⲱⲃ ⲙⲡⲉⲛ ⲛⲉⲁⲁ ⲉⲃⲏ ϩⲱⲃ ⲙⲡⲉⲛ ⲛⲉⲁⲁ ϫⲉⲛ ϩⲱⲃ ⲙⲡⲉⲛ.

We give Thee thanks upon all things, and for all things, and in all things.

ⲭⲉ ⲁⲕⲉⲣⲥⲕⲉⲡⲁⲍⲓⲛ ⲉ̀ϫⲱⲛ: ⲁⲕⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲁⲕⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲛ: ⲁⲕϣⲟⲡⲧⲉⲛ ⲉ̀ⲣⲟⲕ: ⲁⲕϫⲁⲥⲟⲉ̀ⲣⲟⲛ: ⲁⲕⲧⲧⲟⲧⲉⲛ: ⲁⲕⲉⲛⲧⲉⲛϣⲁ ⲉ̀ϩⲣⲏ ⲉ̀ ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲑⲁⲓ.

For Thou hast protected us, Thou hast succoured us, Thou hast preserved us, Thou hast purchased us unto Thyself, Thou hast spared us, Thou hast helped us, Thou hast brought us unto this hour.

The Deacon says,

ⲧⲱⲃϩ ϩⲓⲙⲁ ⲛ̀ⲧⲉ ⲫϯ ⲛⲁⲓⲙⲁⲛ: ⲛ̀ⲧⲉϥϣⲉⲛϩⲏⲧ ϫⲁⲣⲟⲛ: ⲛ̀ⲧⲉϥϭⲱⲧⲉⲁⲁ ⲉ̀ⲣⲟⲛ: ⲛ̀ⲧⲉϥⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲛ̀ⲧⲉϥϭⲓ ⲛ̀ⲛⲓϯϩⲟ ⲛⲉⲁⲁ ⲛⲓⲧⲱⲃϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲛ̀ⲧⲟⲧⲟⲩ ⲉ̀ϩⲣⲏ ⲉ̀ϫⲱⲛ ⲉ̀ ⲡⲓⲁⲩⲁⲑⲟⲛ ⲛ̀ⲥⲛⲟⲩ ⲙⲡⲉⲛ: ⲛ̀ⲧⲉϥϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

Pray that God will have mercy upon us, will pity us, will hear us, will help us, will receive the prayers and supplications of His saints on our behalf, unto our good at all times, will forgive our sins—

ⲛ̀ⲧⲉϥⲁⲓⲧⲉⲛ ⲛⲉⲙⲡⲱⲁ ⲉⲑⲣⲉⲛⲥⲓ ⲉⲃⲟⲗϩⲉⲛ ϯⲕⲟⲓⲛⲱⲛⲓⲁ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲉⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲥⲙⲁⲣⲱⲟⲩ: ⲡⲓϫⲱⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.

Will make us worthy to receive through the communion of His holy, blessed mysteries, the remission of our sins.

The People answer,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest continues,

ⲉⲃⲏ ⲫⲁⲓ ⲧⲉⲛϯϩⲟ ⲟⲩⲟϩ ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ⲧⲉⲕⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲓⲥⲁⲓⲣⲱⲙⲓ.

Wherefore we pray and entreat Thy goodness, O Thou lover of men!

ⲙⲛⲏⲥⲛⲁⲓ ⲉⲑⲣⲉⲛⲭⲱⲕ ⲉ-ⲃⲟⲗ ⲙ̀ⲡⲁⲓⲕⲉ ⲉ̀ϩⲟⲟⲩ ⲉ̀ⲑⲟⲟⲩ-ⲁⲃ ⲫⲁⲓ ⲛⲉⲙⲙ ⲛⲓⲉ̀ϩⲟⲟⲩ ⲧⲏ-ⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲱⲛϧ ϩⲉⲛ ϩⲓ-ⲣⲏⲛⲏ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲙ ⲧⲉⲕϩⲟϯ.

Grant unto us to pass this holy day and all the days of our life in all peace and [in] Thy fear.

ⲫⲑⲟⲛⲟⲥ ⲛⲓⲃⲉⲛ : ⲡⲓⲣⲁⲥⲙⲟⲥ ⲛⲓⲃⲉⲛ : ⲉⲛⲉⲣⲅⲓⲁ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲥⲁⲧⲁⲛⲁⲥ : ⲛⲥⲟⲩⲛⲓ ⲛ̀ⲧⲉ ϩⲁⲛⲣⲱⲙⲉ ⲉⲧϩⲱⲟⲩ : ⲛⲧⲱⲟⲩϥ ⲉ̀ⲡϣⲱⲓ ⲛ̀ⲧⲉ ϩⲁⲛ-ϧⲁϫⲓ ⲛⲏⲉⲧϩⲏⲡ ⲙⲉⲙⲙ ⲛⲏ-ⲉⲑⲟⲩⲱⲟⲩϩ ⲉ̀ⲃⲟⲗ—

All envy, all temptation, all operation of Satan, the counsel of wicked men, the insurrection of enemies that are hidden, or that are manifest—

He crosses himself, and says,

ⲁ̀ⲗⲗⲟⲩ— Do Thou take away—

He makes the sign of the Cross over his left shoulder, and says,

ⲉ̀ⲃⲟⲗϩⲁⲣⲟⲛ— From us—

He does the same on his right shoulder, and says,

ⲙⲉⲙⲙ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲉⲕⲗⲁⲟⲥ ⲧⲏⲣϥ— And from all Thy people—

He makes the sign eastward toward the Altar, and says,

ⲙⲉⲙⲙ ⲉ̀ⲃⲟⲗϩⲁ ⲧⲣⲁⲡⲉⲍⲁ ⲑⲁⲓ. And from this table.

And proceeds thus,

ⲛⲏ ⲁⲉ ⲉⲑⲛⲁⲓⲣⲉⲧ ⲙⲉⲙⲙ ⲛⲏⲉⲧⲉⲣⲡⲟϥⲣⲓ ⲥⲁϩⲛⲓ ⲛ̀ⲛⲉⲱⲟⲩ ⲛⲁⲛ.

But such things as be meet for us, and such things as be useful unto us, do Thou cause to be ministered unto us.

ϫⲉ ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉ̀ⲧⲁⲕϯ ⲛ̀ⲛⲓⲉⲣϣⲓϣⲓ ⲛⲁⲛ ⲉ̀ ϩⲱⲟⲩⲓ ⲉ̀ϫⲉⲛ ⲛⲓϩⲟϥ ⲙⲉⲙⲙ ⲛⲓⲥ-ⲗⲏ ⲙⲉⲙⲙ ⲉ̀ϫⲉⲛ ϯϫⲟⲙⲙ ⲧⲏⲣⲥ ⲛ̀ⲧⲉ ⲡⲓϧⲁϧⲓ.

For Thou art He Who hast given unto us the power to tread upon serpents and scorpions, and upon all the power of the enemy.

Then the Choir sing,

ⲕⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

And then the following Hymn.[1]

ⲁⲣⲣⲱⲓⲙⲓ ⲙⲛⲁⲣⲉⲡⲟⲩⲱϣⲧ ⲛ̀ⲧⲫⲣⲓⲁⲥ ⲉ̀ⲑⲟⲩⲁⲃ : ⲉⲧⲁ-ⲫⲓⲱⲧ ⲡⲉⲛⲛ ⲡⲱⲏⲣⲓ ⲡⲉⲛⲛ ⲡⲓⲛ̅ⲛ̅ⲁ ⲉ̀ⲑⲟⲩⲁⲃ : ⲁⲛⲟⲛ ⲇⲉ ⲛⲓⲗⲁⲟⲥ ⲛ̀ⲧⲙⲡⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ : ⲛⲁⲓ ⲅⲁⲣ ⲛⲉ ⲡⲉⲛⲛⲟⲩ̀ⲧ ⲛ̀ⲧⲁⲗⲏⲑⲓⲛⲟⲥ.

O come, let us worship the Holy Trinity, the Father, and the Son, and the Holy Ghost, — we the Christian nations, for He is our true God.

ϧⲟⲛⲟⲩⲉⲗⲡⲓⲥⲉ̀ⲛⲧⲁⲓ ⲇⲉⲛ ⲑⲏⲉⲑⲟⲩⲁⲃ ⲙⲙⲁⲣⲓⲁ ⲉⲣⲉ ⲫ̀ⲧ ⲛⲁⲓ ⲛⲁⲛ ϧⲓⲧⲉⲛ ⲡⲉⲥⲡⲣⲉⲥⲃⲩⲁ.

And we hope in the Holy Mary, that God will have mercy upon us through her prayers.

ⲭⲉⲣⲉ ⲛⲉ ⲙⲙⲁⲣⲓⲁ ⲧⲟⲣⲟⲙⲙⲓ ⲉⲑⲛⲁⲥⲟⲥ ⲟⲛⲉⲧⲁⲥⲙⲙⲓⲥⲓ ⲛⲁⲛ ⲙ̀ⲫ̀ⲧ ⲡⲓⲣⲟⲩⲟⲥ.[2]

Hail to thee, Mary, the fair dove, who hath borne for us God the Word.

ⲭⲉⲣ[ⲉ] ⲡⲁⲕ ⲱ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ : ⲭⲉⲣⲉ ⲡⲉⲧⲁⲩ[ⲩ]ⲁⲗⲓⲥⲧⲏⲥ : ⲭⲉⲣⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲙⲁⲣⲕⲟⲥ ⲡⲓⲟⲉⲟⲣⲓⲙⲟⲥ.

Hail to thee, O Martyr! Hail to thee, O Evangelist! Hail to thee, O ecstatic Apostle Mark!

Here are occasionally inserted passages varying with the Office.

ϧⲓⲧⲉ[ⲛ] ⲡⲓⲉⲡⲣⲁⲥⲃⲩⲁ ⲛ̀ⲧⲉ ⲧⲑⲉⲟⲇⲟⲕⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙⲙⲁⲣⲓⲁ

Through the intercessions of the holy Mother of God,

[1] This hymn is printed from a MS. copy given to the translator by one of the Monophysite clergy at Jerusalem, who was also good enough to overlook his translation of it. He has not ventured to correct what appear to him to be evident orthographical errors in it, though he has separated the words, which, in the original, are all joined together, and supplied in brackets a few letters which seem to have been omitted by mere accident. Although the text certainly could not be used as an exercise, it will be interesting to the reader as illustrating the present state of scholarship among the Copts, and the prevailing pronunciation. The translator does not know whether some of the persons named as Saints may not have been Monophysites.

[2] In the hieroglyphics "there is no distinction between l and r."—(Le Page Renouf's *Egyptian Grammar*, p. 1.)

ⲡⲟⲥ ⲁⲣⲓϩⲙⲟⲧ ⲛⲁⲛ ⲉⲛⲓ-
ϫⲱⲃⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲙⲛⲟⲃⲓ.

ϩⲓⲧⲉⲛ ⲙⲡⲣⲉⲥⲃⲓⲁ ⲛ̀ⲧⲉ
ⲡⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ
ⲛⲉⲙ ⲅⲁⲃⲣⲓⲏⲗ ⲛⲉⲙ ⲣⲁ-
ⲫⲁⲏⲗ ⲛⲉⲙ ⲥⲟⲩⲣⲓⲏⲗ: ⲛⲉⲙ
ⲡⲓ̅ⲍ[1] ⲛ̀ϩⲟⲩⲟⲛ ⲛ̀ⲁⲥⲟⲙⲁⲧⲟⲥ:
ⲛⲉⲙ ⲡⲓ̅ⲕ̅ⲁ̅ ⲉⲛⲡⲣⲉⲥⲃⲩⲧⲉ-
ⲣⲟⲥ: ⲥⲧ[ρ]ⲁⲧⲓⲁ ⲛ̀ⲁⲅⲅⲉ-
ⲗⲓⲕⲟⲛ ⲛⲉⲙ ⲙⲧⲁⲩⲙⲁ ⲛ̀-
ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ—

ⲙⲡⲣⲟⲇⲣⲟⲙⲟⲥ ⲙⲙⲁⲡⲧⲓⲥ-
ⲧⲏⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϩⲟⲙⲟⲥ:
ⲡⲓⲣ̅ϣⲟϩⲙⲙⲁ̅ⲛ̀ϣⲟ—

ⲛⲉⲙ ⲛⲁ̅ⲥ̅ ⲛ̀ⲓⲱϯ ⲛ̀ⲁⲡⲟⲥ-
ⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲙⲙⲁⲣⲕⲟ[ⲥ] ⲡⲓ-
ⲑⲉⲟⲣⲓⲙⲟⲥ: ⲛⲉⲙ ⲯⲉⲡⲓ ⲛ̀ⲧⲉ
ⲡⲓⲙⲙⲁⲑⲏⲧⲏⲥ—

ⲥⲧⲁⲫⲁⲛⲟⲥ ⲡⲓⲙⲙⲁⲣⲧⲩ-
ⲣⲟⲥ: ⲡⲁ̅ⲥ̅ ⲡⲟⲩⲣⲟ ⲅⲉⲟⲣ-
ⲅⲓⲟⲥ: ⲑⲉⲟⲇⲣⲟ[ⲥ] ⲛⲉⲙ ⲑⲉ-
ⲟⲇⲣⲟⲥ: ⲛⲉⲙ ⲫⲓⲗⲟⲡⲁⲧⲏⲣ
ⲙⲙⲁⲣⲕⲟⲣⲓⲟⲥ—

ⲛⲉⲙ ⲁⲡⲁ ⲙⲙⲛⲁ ⲛⲉⲙ
ⲁⲡⲁ ⲃⲟⲕⲧⲟⲣ: ⲕⲩⲣⲓⲁ[ⲥ]
ⲕⲗⲉⲙⲉⲛⲧⲓⲟⲥ ⲛⲉⲙ ⲫⲓⲗⲟⲑⲉ-
ⲟⲥ ⲛⲉⲙ ⲁⲡ[ⲁ] ⲓⲥⲭⲩⲣⲟⲛ
ⲛⲉⲙ ⲁⲡⲁ ⲓⲥⲁⲁⲕ: ⲡⲓⲁⲩⲓⲟⲥ
ⲁⲛⲧⲱⲛⲓⲟⲥ ⲛⲉⲙ ⲡⲓⲟⲙⲙⲏ
ⲁⲃⲃⲁ ⲡⲁⲩⲗⲟ: ⲡⲓⲝ̅ ⲉⲑⲟⲩ-
ⲁⲃ ⲁⲃⲃⲁ ⲙⲙⲁⲕⲁⲣⲓ: ⲡⲟⲩ-

Mary, O Lord! grant unto us the pardon of our sins.

Through the intercessions of the Archangel Michael, and Gabriel, and Raphael, and Suriel, and the four immaterial living creatures, and the four and twenty elders; the angelic army and the heavenly hosts—

[And of] the Fore-runner, the Baptist, John, the Baptizer; the hundred and forty and four thousand—

And [of] our lords [and] fathers the Apostles, [who are] with Mark the ecstatic; and the rest of the disciples—

[And of] Stephen the martyr, [and of] our lord the King George, [and] Theodore and Theodore, and the lover of the fathers, Mercury—

And [of] Father Mîna and Father Victor; [and of] Kyrios Claudius, and Philotheus, and Father Ischyron and Father Isaac; [and of] the holy Antony, and the righteous Abba Paul; [and of] the three holy Fathers Macarius; [and

[1] This appears to be obviously a mere slip of the pen for ⲕ̅ⲁ̅

ⲙⲏⲣⲓ ⲛⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ : ⲙⲛ-
ⲉⲑⲟⲩⲁⲃ ⲛⲧⲉ ⲫⲁⲓ ⲉⲃⲟⲟⲩ :
ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁ[ⲓ] ⲕⲁⲧⲁ ⲡⲉⲕ-
ⲣⲁⲛ—

ⲡⲟⲥ ⲁⲣⲓⲃⲉⲉⲧ ⲛⲁⲛ ⲉ-
ⲡⲓϫⲱⲉⲃⲟⲗ ⲛⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ :
ⲉⲑⲣⲉⲛϩⲱⲥ ⲉⲣⲟⲕ ⲛⲉⲉ ⲡⲉⲕ-
ⲓⲱⲧ ⲛⲁⲅⲁⲑⲟⲥ ⲛⲉⲉ ⲡⲓ-
ⲡⲛⲁ ⲉⲑⲟⲩⲁⲃ : ⲭⲉ ⲁⲕⲓ ⲁⲕ-
ⲥⲱⲧⲉ ⲉⲛⲉⲉⲟⲛ.

of] their children who bore the Cross; [and of] the Saints of this day—every one by his own name—

O Lord, grant unto us the pardon of our sins, that we may praise Thee, and Thy good Father, and the Holy Ghost, saying, Thou hast come, Thou hast saved us!

Meanwhile the Priest finishes the Prayer of Thanksgiving, inaudibly, as follows—

And lead us not into temptation, but deliver us from evil, through the grace, and mercy, and love toward men, of Thine Only-begotten Son, our Lord, and God, and Saviour, JESUS Christ, through Whom are due unto Thee, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee, glory, and honour, and power, and worship, now, and ever, and unto the ages of all ages. Amen.

Then he kisses the threshold of the Sanctuary, goes up to the Altar, kisses it, takes the censer, and if there are Assistant Priests, he says to them.

Bless ye.

And they answer.

Bless thou.

He says in a low voice.

In the Name of the Father, and of the Son, and of the Holy Ghost, one God.

Then makes the sign of the Cross once over the incense, saying—

Blessed be God the Father Almighty. Amen.

Then a second time, saying—

Blessed be His Only-begotten Son, JESUS Christ our Lord. Amen.

Then a third time, saying—

Blessed be the Holy Ghost the Comforter. Amen.

He continues, inaudibly,

Glory and honour, honour and glory be unto the all-holy Trinity, Father, and Son, and Holy Ghost, now, and ever, and unto the ages of all ages. Amen.

The Priest.

Pray.

The Deacon.

Stand ye for prayer.

The Priest

Peace be unto all.

The Deacon.

And unto thy spirit.

The Priest.

God, Who accepted the offerings of righteous Abel, and the sacrifice of Noah and Abraham, and the incense of Aaron and Zacharias—

The Deacon says,

Pray concerning the sacrifice which we are offering. Lord, have mercy.

The Priest says,

Receive Thou this incense at the hands even of us sinners.

For a sweet savour of incense [and] for remission of our sins and the shortcomings of Thy people.

For blessed art Thou, and good is it to praise Thee, Father, and Son, and Holy Ghost,

Now, and ever, and unto the ages of all ages. Amen.

And we pray Thee, O our Lord!

Remember, O Lord, the peace of Thine One Only Holy Catholic Apostolic Church.

The Deacon says,

Pray for the peace of the One Holy Catholic and Apostolic, orthodox Church of God. Lord, have mercy.

The Priest kisses the Altar on its south corner, and continues,

Which is from one end of the world unto the other.

Remember, O Lord, our Patriarch, the honourable Father, the Pontiff Abba N.

The Deacon says,

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and [for] our orthodox Bishops. Lord, have mercy.[1]

The Priest with the Deacon, proceeds round the Altar, kissing it at each corner, and continues,

Preserve him in safety unto us for many years and peaceful times.

Remember, O Lord, our congregations. Bless them.

The Deacon says,

Pray for this holy Church and [for] our congregations. Lord, have mercy.

The Priest as he returns to the front of the Altar continues,

Grant that they may be unto us without hindrance, without disturbance; that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing,

Grant them unto us, O Lord, and unto Thy servants who shall come after us, for ever.

The Deacon leaves the Sanctuary, and the Priest, having arrived at the front of the Altar, says,

Arise, O Lord God, let all Thine enemies be scattered; let all them that hate Thine holy Name flee before Thy face.

[1] The Missal printed at Rome gives as above (except the "Lord, have mercy," which seems to be added from custom,) but the Pope of Alexandria being at present a Monophysite, the Catholic Priests say: "Remember, O Lord, our Patriarch, the honourable Father, the Pontiff, the Pope, Abba N." (naming the Pope of Rome,) and add, if there be a Vicar Apostolic—"and his fellow-servant, the Bishop, Abba N." And the Deacon answers: "Pray for our Pontiff, the Pope, Abba N., and [for] our holy Father the Bishop, Abba N., and [for] our orthodox, &c." It is worth remark that in this modern Catholic Response, the words "and our holy Father" are Coptic, the rest being Greek, like most of the Responses in this Rite.

And meanwhile goes round again. Having arrived at the east side, he says,

And let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold; may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ.

He goes round a third time, saying,

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory, and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

Having arrived before the Altar again, he kisses it, and leaves the Sanctuary. Then he censes the Altar thrice, saying, the first time,

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

The second time,

Before the angels will I sing praise unto Thee, and will worship toward Thine holy temple.

And the third time,

As for me, I will enter into Thine house, in the multitude of Thy mercies, and will worship toward Thine holy temple.

He censes the picture of the Blessed Virgin thrice, and says,

Hail to thee, Mary, the fair dove, which hath borne for us God the Word. We give thee salutation with the Angel Gabriel, saying, Hail, thou that art full of grace; the Lord is with thee.

Hail to thee, O Virgin, the very and true Queen; hail, glory of our race. Thou hast borne for us Emmanuel.

We pray thee, remember us, O thou our faithful advocate with our Lord JESUS Christ, that He may forgive us our sins.

He censes the other images once each, and the Priests and Deacons, and all the People, going through the Church. Then standing outside the Sanctuary door, he continues,

ⲙⲁⲣⲉ. Pray ye.

The Priest says,

ⲉⲓⲣⲏⲛⲏ ⲡⲁⲥⲓⲛ. Peace be unto all.

The People answer,

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And unto thy spirit.

The Priest says aloud,

ⲡⲁⲗⲓⲛ ⲙⲛⲁⲣⲉⲛϯϩⲟ ⲉ ⲫϯ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲫⲓⲱⲧ ⲙⲙⲉ ⲡⲉⲛⲟⲩ̅ⲥ ⲟⲩⲟϩ ⲡⲉⲛⲓⲟϯ ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ ⲡ̅ⲭ̅ⲥ.

Again let us pray to God Almighty, the Father of our Lord and God and Saviour Jesus Christ—

ⲧⲉⲛϯϩⲟ ⲟⲩⲟϩ ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ⲧⲉⲕⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲛⲓⲣⲱⲙⲓ.

We pray and entreat Thy goodness, O Thou lover of man!

ⲁ̀ⲣⲓⲫⲙⲉⲓ ⲛ̀ⲧⲟⲥ ⲡⲛ̅ ⲉⲧⲃⲏⲏⲧⲥ ⲛⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲗⲁⲟⲥ.

Remember, O Lord, such of Thy people as are sick—

The Deacon says,

ⲧⲱⲃϩ ⲉ̀ϩⲉⲛ ⲛⲉⲛⲓⲟϯ ⲛⲉⲙⲙ ⲛⲉⲛⲥⲛⲏⲟⲩ ⲉⲧⲃⲏⲏⲧⲥ ϩⲉⲛ ϫⲓⲛⲃⲏⲏⲧⲥ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ϩⲉⲛ ⲡⲁⲓ ⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ϩⲉⲛ ⲙⲙⲁⲓ ⲛⲓⲃⲉⲛ.

Pray for our fathers and our brethren who are sick of any sickness, either in this place or in any place.

ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ ⲛⲉⲛⲓⲟϯ ⲉⲣϩⲙⲟⲩ ⲛⲁⲛ ⲛⲉⲙⲙⲟⲩ ⲙⲙⲉ ⲡⲓⲧⲁⲗⲟ ⲛ̀ⲧⲉϥϫⲁ ⲛⲁⲛ ⲛⲉⲛⲛⲟⲃⲓ ⲉ̀ⲃⲟⲗ.

That Christ our God will grant them unto us in health and soundness: may He forgive us our sins!

The People say,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest says,

ⲉ̀ⲁⲕⲭⲉⲙⲙⲟⲧⲥⲱⲙⲓ ϩⲉⲛ ϩⲁⲙⲓⲁⲓ ⲙⲙⲉ ϩⲁⲙⲙⲉⲧⲥⲩⲙⲡϩⲏⲧ : ⲙⲙⲁⲧⲁⲗⲟ̅ⲟⲩ.

Thou hast visited them in mercy and compassion; do Thou heal them.

ⲁⲗⲓⲟⲩⲓ ⲉⲃⲟⲗⲍⲁⲣⲟⲩ ⲛⲉⲙⲙ ⲉⲃⲟⲗⲍⲁⲣⲟⲛ ⲛ̀ⲧⲙⲟⲩⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲙ ⲓⲁⲃⲓ ⲛⲓⲃⲉⲛ ⲛⲓⲛ̄ⲛ̄ⲁ ⲛ̀ⲧⲉ ⲛⲓⲙⲙⲟⲩⲛ ⲃⲟⲭⲓ ⲛ̀ⲥⲱⲟⲩ.

Take away from them and from us all sickness and all disease; drive away the spirit of sickness.

ⲛⲏ ⲉⲧⲁⲧⲱⲥⲕ ⲉⲧⲙⲡⲏⲟⲩⲧ ⲍⲉⲛ ⲛⲓⲁⲃⲓ ⲙⲙⲁⲧⲟⲩⲛⲟⲥⲟⲩ ⲟⲩⲟⲍ ⲙⲙⲁⲛⲟⲙⲙⲧ ⲛⲱⲟⲩ.

Them that have long lain in sickness do Thou raise up and strengthen.

ⲛⲏ ⲉⲧⲍⲉⲙⲙⲕⲛⲟⲩⲧ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ ⲛⲓⲛ̄ⲛ̄ⲁ ⲛ̀ ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲁ̀ⲣⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲣⲉⲙⲙⲍⲉ.

All them that are vexed with unclean spirits do Thou set free.

ⲛⲏ ⲉⲧ ⲍⲉⲛ ⲛⲓⲙⲡⲉⲕⲱⲟⲩ ⲓⲉ ⲛⲓⲙⲙⲉⲧⲁⲗⲱⲥ ⲓⲉ ⲛⲏ ⲉⲧ ⲍⲉⲛ ⲛⲓⲉⲍⲱⲣⲏⲥⲧⲓⲁ ⲓⲉ ⲛⲓⲉⲭⲙⲙⲁⲗⲱⲥⲓⲁ.

Them that are in prisons or in dungeons or in exile or slavery,

ⲓⲉ ⲛⲏ ⲉⲧⲟⲧⲁⲙⲙⲟⲛ ⲙⲙⲁⲙⲱⲟⲩ ⲍⲉⲛ ⲟⲩⲙⲙⲉⲧⲃⲱⲕ ⲉⲥⲉⲛⲍⲁⲩ ⲛ̄ⲥ̄ ⲁ̀ⲣⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲣⲉⲙⲙⲍⲉ ⲟⲩⲟⲍ ⲛⲁⲓ ⲛⲱⲟⲩ.

Or them that are held in bitter bondage, O Lord, do Thou deliver..them all, and have mercy upon them!

ⲭⲉ ⲛ̀ⲑⲟⲕ ⲡⲉⲧⲃⲱⲗ ⲛ̀ ⲛⲏ ⲉⲧⲥⲱⲛⲍ ⲉⲃⲟⲗ ⲟⲩⲟⲍ ⲉⲧⲧⲁⲍⲟ ⲉ̀ⲣⲁⲧⲟⲩ ⲛ̀ ⲛⲏ ⲉⲧⲁⲧⲣⲁⲍⲧⲟⲩ ⲉⲍⲣⲏ.

For Thou art He that deliverest the prisoners, and settest up them that are cast down,

†ⲍⲉⲗⲡⲓⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲉ ⲙⲙⲁⲟⲛ ⲧⲟⲩ ⲍⲉⲗⲡⲓⲥ.

The Hope of the hopeless,

†ⲃⲟⲏⲑⲓⲁ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲉ ⲙⲙⲁⲟⲛ ⲧⲟⲩ ⲃⲟⲏⲑⲟⲥ.

The Help of the helpless,

ⲑⲙⲟⲙⲙⲧ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲟⲓ ⲛ̀ⲕⲟⲩⲭⲓ ⲛ̀ⲍⲏⲧ.

The Comforter of the weak-hearted,

ⲡⲓⲗⲧⲙⲙⲏⲛ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲭⲏ ⲍⲉⲛ ⲡⲓⲭⲓⲙⲙⲱⲛ.

The Harbour of the storm-tossed.

ⲯⲩⲭⲏ ⲛⲁⲃⲉⲛ ⲉⲧⲃⲉⲭⲱⲱⲥ ⲟⲩⲟϩ ⲉⲧⲟⲩ ⲁⲛⲁⲟⲩ ⲉϫⲱⲟⲩ.

Every afflicted soul, and them that are bound,

ⲛⲁⲓ ⲛⲱⲟⲩ ⲛ̀ ⲟⲩⲙⲁⲓ : ⲛⲁⲓ ⲛⲱⲟⲩ ⲛ̀ ⲟⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ : ⲛⲁⲓ ⲛⲱⲟⲩ ⲛ̀ ⲟⲩⲭⲁⲣⲓⲥ : ⲛⲁⲓ ⲛⲱⲟⲩ ⲛ̀ ⲟⲩⲃⲟⲏⲑⲓⲁ.

Grant them mercy, grant them rest, grant them refreshment, grant them help.

ⲁⲗⲗⲁ ⲁⲉ ⲕⲱⲛ ⲛⲟⲥ ⲛⲓⲱⲱⲛⲓ ⲛ̀ⲧⲉ ⲛⲉⲛⲯⲩⲭⲏ ⲁⲁⲧⲁⲗⲱⲱⲟⲩ ⲟⲩⲟϩ ⲙⲁ ⲛⲉⲛⲕⲉⲥⲱⲁⲁ ⲁⲣⲓⲫⲁⲕⲣⲓ ⲉⲣⲱⲟⲩ.

And for us, even for us also, O Lord, who are sick in our souls, do Thou heal them; and cure our bodies.

ⲡⲓⲥⲛⲓⲩ ⲁⲁⲁⲏⲓ ⲛ̀ⲧⲉ ⲛⲉⲛⲯⲩⲭⲏ ⲛⲉⲁⲁ ⲛⲉⲛⲥⲱⲙⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲥⲁⲣⲝ ⲛⲁⲃⲉⲛ ⲭⲉⲁⲁⲡⲉⲛⲱⲓⲛⲓ ϩⲉⲛ ⲡⲉⲕⲟⲩⲭⲁⲓ.

O Thou the true Physician of our souls and of our bodies, the Shepherd[1] of all flesh, visit us with Thy salvation!

The People answer,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest goes up to the Altar, and says, inaudibly,

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ, through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

He puts incense into the censer, offers it, and says,

We pray and beseech Thy goodness, O Thou that lovest man,

ⲁⲣⲓⲫⲁⲁⲉⲧⲓ ⲡⲟⲥ ⲛⲓⲑⲩⲥⲓⲁ ⲙⲡⲣⲟⲥⲫⲟⲣⲁ. Remember, O Lord, the sacrifices, the oblations,

[1] Lit. "Bishop," cf. 1 Pet. ii. 25.

ⲡⲱⲉⲡⲉⲩⲁⲁⲟⲩ ⲛ̀ⲧⲉ ⲡⲛ ⲉ-
ⲧⲁⲧⲉⲣⲡⲣⲟⲥⲫⲉⲣⲓⲛ.
ⲉ̀ ⲟⲩⲧⲁⲓⲟ̀ ⲛⲉⲁⲁ ⲟⲩⲱⲟⲩ
ⲁⲁⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ.

The thanksgivings of them that have offered
Unto the honour and glory of Thine holy Name.

The Deacon says,

ⲧⲱⲃⲉ ⲉⲭⲉⲛ ⲛⲛ ⲉⲧⲉⲓ-
ⲁⲁⲫⲱⲟⲩⲱ ⲛ̀ ⲡⲓⲟⲩⲥⲓⲁ ⲛⲓ-
ⲡⲣⲟⲫⲟⲣⲁ ⲛⲓⲁⲡⲁⲣⲭⲏ ⲛⲓ-
ⲉⲃⲉ ⲛⲥⲉⲟⲓⲛⲟⲩⲉⲓ ⲛⲓⲕⲧⲁⲁⲓⲗ-
ⲗⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲁⲁⲁⲓⲉⲣⲱⲟⲩ-
ⲱⲓ ⲉⲓⲙⲁ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ ⲛⲉⲙ-
ⲡⲟⲩⲧ ⲧⲱⲉⲃⲓⲱ̀ ⲛⲱⲟⲩ ⲉⲛ
ⲓ̀ⲗⲏⲁⲁ ⲛ̀ⲧⲉ ⲧⲫⲉ: ⲛ̀ⲧⲉⲩⲭⲁ
ⲛⲉⲙⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

Make supplication for them who have provided the sacrifices, the oblations, the wine, the oil, the frankincense, the vessels of the altar, that Christ our God may repay them in the heavenly Jerusalem: may He forgive us our sins.

The People say,

ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest offers the incense, and continuing to offer till the end of the prayer, says,

ⲱⲟⲛⲟⲩ ⲉ̀ⲣⲟⲕ ⲉⲭⲉⲛ ⲡⲉⲕ-
ⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲛ̀-
ⲉⲗⲗⲟⲩⲓⲁⲁⲟⲛ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲉ̀-
ⲟⲩⲥⲟⲟⲓ ⲛ̀ⲥⲉⲟⲓⲛⲟⲩⲉⲓ.

Receive them upon Thine holy reasonable Altar in heaven for a sweet savour of incense;

ⲉ̀ⲃⲟⲏⲛ ⲉⲧⲉⲕⲁⲁⲉⲧⲛⲓⲱⲧ
ⲉⲧ ⲃⲉⲛ ⲡⲓⲫⲛⲟⲩⲓ ⲉⲃⲟⲗⲅⲓ-
ⲧⲉⲛ ⲡⲱⲉⲁⲁⲱⲓ ⲛ̀ⲧⲉ ⲡⲉⲕ-
ⲁⲩⲅⲉⲗⲟⲥ ⲛⲉⲁⲁ ⲡⲉⲕⲁⲣⲭⲏ-
ⲁⲩⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ.

Before [the throne of] Thy majesty in heaven, by the ministry of Thine Angels and Thine holy Archangels.

ⲁⲁⲫⲣⲏⲧ ⲉⲧⲁⲕⲱⲱⲡ ⲉⲣⲟⲕ
ⲛ̀ ⲛⲓⲱⲱⲣⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲟⲁⲁⲏⲓ
ⲁⲃⲉⲗ ⲛⲉⲁⲁ ⲧⲟⲩⲥⲓⲁ ⲛ̀ⲧⲉ
ⲡⲉⲛⲓⲱⲧ ⲁⲃⲣⲁⲁⲁⲁ ⲛⲉⲁⲁ
ⲧⲧⲉⲃⲓ ⲕⲧ ⲛ̀ⲧⲉ ⲧⲭⲏⲣⲁ.

Even as Thou didst accept the offerings of righteous Abel, and the sacrifice of our father Abraham, and the widow's two mites;

ⲡⲁⲓⲣⲏϯ ⲟⲛ ⲛⲓⲕⲉⲉⲧⲭⲁ-ⲣⲓⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲛⲉⲕⲉ̀ⲃⲓⲁⲓⲕ ϣⲟⲡⲟⲩ ⲉ̀ⲣⲟⲕ.

Even so do Thou receive the thankofferings of Thy servants;

ⲛⲁ ⲡⲓϩⲟⲩⲟ̀ ⲛⲉⲓⲓ ⲛⲁ ⲡⲓⲕⲟⲩⲭⲓ ⲛⲏ ⲉⲧϩⲏⲡ ⲛⲉⲓⲓ ⲛⲏ ⲉⲑⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ.

The rich and the poor, the hidden and the manifest;

ⲛⲏ ⲉⲑⲟⲩⲱϣ ⲉ̀ⲓⲛⲓ ⲙⲁⲕ ⲉ̀ϩⲟⲩⲛ ⲟⲩⲟϩ ⲓⲓⲓⲟⲛ ⲧⲱⲟⲩ: ⲛⲉⲓⲓ ⲛⲏ ⲉ̀ⲧⲁⲩⲓⲛⲓ ⲙⲁⲕ ⲉ̀ϩⲟⲩⲛ ϩⲉⲛ ⲡⲁⲓ ⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ϥⲟⲟⲩ ⲛ̀ⲛⲁⲓ ⲁⲱⲣⲟⲛ ⲛⲁⲓ.

Them that are fain to offer unto Thee their gifts, but have not [wherewithal]; and them that have offered unto Thee these oblations this day.

ⲓⲓⲟⲓ ⲛⲱⲟⲩ ⲛ̀ ⲛⲓⲁⲧⲧⲁⲕⲟ ⲛ̀ⲧⲯⲉⲃⲓⲱ̀ ⲛ̀ⲛⲏ ⲉⲟⲛⲁⲧⲁⲕⲟ.

Grant unto them incorruptible things in place of corruptible;

ⲛⲁ ⲛⲓϥⲛⲟⲩⲓ ⲛ̀ⲧⲯⲉⲃⲓⲱ̀ ⲛ̀ ⲛⲁ ⲛⲕⲁϩⲓ.

The things of heaven for the things of earth;

ⲛⲓⲯⲩⲁⲉ̀ⲡⲉϩ ⲛ̀ⲧⲯⲉⲃⲓⲱ̀ ⲛ̀ ⲛⲓⲙⲡⲣⲟⲥⲟⲧⲥⲛⲟⲩ.

Things eternal for things temporal.

ⲡⲟⲧⲛ̀ⲟⲩ ⲛⲟⲩⲧⲁⲓⲓⲟⲛ ⲓⲓⲓϩⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ ⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ.

Fill Thou their houses and their garners with all good.

ⲓⲓⲓⲧⲁⲕⲧⲟ ⲉ̀ⲣⲱⲟⲩ ⲡ̅ⲥ̅ⲥ̅ ⲛ̀ ⲧⲭⲟⲓⲓ ⲛ̀ⲧⲉ ⲛⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲓⲓ ⲛⲉⲕⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ.

Defend them, O Lord, by the power of Thine Angels and Thine holy Archangels.

ⲓⲓϯϩⲣⲏϯ ⲉ̀ⲧⲁⲩⲉⲣϥⲓⲓⲉⲧⲛ̀ ⲓⲓⲉⲡⲉⲕⲣⲁⲙ ⲉ̀ⲑⲟⲩⲁⲃ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ.

Even as they have remembered Thine holy Name upon earth;

ⲁ̀ⲣⲓⲡⲟⲩⲓⲓⲉⲧⲛ̀ ϩⲱⲟⲩ ⲡ̅ⲥ̅ⲥ̅ ϩⲉⲛ ⲧⲉⲕⲓⲓⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ϩⲉⲛ ⲛⲁⲓ ⲕⲉ ⲉⲱⲛ ϥⲁⲓ ⲓⲓⲉⲡⲉⲣϫⲁϥ ⲛ̀ⲥⲱⲕ.

Remember Thou them also, O Lord, in Thy kingdom, and leave them not helpless in this world.

The People say,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

Then is sung the following Hymn, during which the Priest sits.

ⲙⲙⲁⲣⲉⲛⲍⲱⲥ ⲛⲉⲙⲙ ⲡⲓⲁⲩⲧⲉⲗⲟⲥ ⲛⲉⲙⲙ ⲡⲓⲧⲁⲩⲙⲙⲁ ⲛ̀ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ ⲉ̀ⲧⲉ ⲫⲁⲓ ⲛⲉ ⲫⲓⲱⲧ ⲛⲉⲙⲙ ⲡⲱⲛⲣⲓ ⲛⲉⲙⲙ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ.

Let us sing with the Angels and the heavenly host [to Him] Who is the Father and the Son and the Holy Ghost.

ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲛⲉ ⲡⲉⲛⲛⲟⲩ̀ⲧ: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲛⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲡⲣⲉϥⲑⲁⲙⲙⲓⲟ̀: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲡⲣⲉϥⲧⲁⲙⲃⲟ: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲫⲁ ⲧⲙⲙⲉⲧⲩⲉⲙⲙⲩⲓ: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲡⲓⲡⲓⲱⲧ: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲫⲏ ⲉⲧⲥⲙⲙⲁⲣⲱⲟⲩⲧ: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲛⲉ ⲛⲉⲧ ⲥⲁⲭⲓ: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲛⲉ ⲧⲉⲛϩⲉⲗⲡⲓⲥ: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲡⲱⲛⲣⲓ ⲙⲙⲁ ⲫⲧ: ⲭⲟⲩⲁⲃ ⲛ̀ⲑⲟⲕ ⲛⲉ ⲓⲏⲥ ⲡⲭⲥ ⲛⲉⲙⲙ ⲧⲉⲕⲙⲙⲁⲩ ⲙⲙⲁⲣⲟⲉⲛⲟⲥ ⲙⲙⲁⲣⲓⲁ ⲧⲃⲣⲟⲙⲡⲓ ⲉⲑⲛⲉⲥⲟⲥ ⲙⲙⲁⲣⲓⲁ ⲧⲑⲉⲟⲧⲟⲕⲟⲥ ⲙⲙⲁⲣⲓⲁ ⲟⲙⲙⲁⲩ ⲛ̀ ⲓⲏⲥ ⲡⲭⲥ.

Holy art Thou, O our God! Holy art Thou, O our Saviour! Holy art Thou, the Creator! Holy art Thou, the Life-giver! Holy art Thou, the Object of our worship! Holy art Thou, the Great! Holy art Thou, the Blessed one! Holy art Thou, the Word! Holy art Thou, our Hope! Holy art Thou, the Son of God! Holy art Thou, Jesus Christ, and Thy Mother, the Virgin Mary, the fair dove; Mary, the Mother of God; Mary, the Mother of Jesus Christ.

ⲫⲱⲕ ⲛⲉ ⲡⲓⲱ̀ⲟⲩ ⲛⲉⲙⲙ ⲡⲓⲁⲙⲙⲟϩ: ⲡⲓⲧⲁⲓⲟ̀ ⲛⲉⲙⲙ ⲡⲓⲉⲣϣⲓⲱⲓ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲡⲓⲉ̀ⲛⲉϩ.

Thine are the glory and the power, the honour and the might, unto ages of ages.

ϩⲱⲥ ⲁⲩⲁⲑⲟⲥ ⲟⲩⲟϩ ⲙⲙⲁⲓⲣⲱⲙⲓ ⲛⲁⲓ ⲛⲁⲛ ⲕⲁⲧⲁ ⲡⲉⲕⲡⲓⲱⲧ ⲛ̀ⲛⲁⲓ. ⲁⲗⲗⲏ-

As good and one that lovest man, have mercy upon us according to the great-

ⲗⲟⲩⲓⲁ. ⲁⲗⲗⲏⲗⲟⲩⲓⲁ. ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

ⲇⲟⲝⲁ ⲥⲟⲓ ⲟ ⲑⲉⲟⲥ ⲏⲙⲱⲛ: ⲁⲅⲓⲟⲥ: ⲁⲅⲓⲟⲥ: ⲁⲅⲓⲟⲥ: ⲡⲟⲥ ⲥⲁⲃⲁⲱⲑ: ⲕⲉ ⲉⲗⲉⲏⲥⲟⲛ.

ness of Thy mercy. Alleluia. Alleluia. Alleluia.

Glory be to Thee, O our God! Holy, Holy, Holy [is] the Lord of Sabaoth. Lord, have mercy.

ⲕⲁⲓ ⲛⲩⲛ ⲕⲁⲓ ⲁⲉⲓ ⲕⲁⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲱⲛⲁⲥ ⲧⲱⲛ ⲁⲓⲱⲛⲱⲛ. ⲁⲙⲏⲛ.

Both now, and ever, and unto the ages of ages. Amen.

بِالْحَقِيقَةِ

In truth.

And then says the Nicene Creed

ⲧⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲟⲛⲟⲩⲧ ⲛⲟⲩⲱⲧ ⲫⲱⲧ ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲫⲏ ⲉⲧ ⲁⲥⲑⲁⲗⲗⲓⲟ ⲛ̀ ⲧⲫⲉ ⲛⲉⲗⲗ ⲡⲓⲕⲁⲉⲓ ⲛⲓⲙ ⲉⲧⲟⲩⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲛⲉⲗⲗ ⲛⲓⲙ ⲉⲧⲉⲛ ⲥⲉⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲁⲛ.

We believe in one God, the Father Almighty, Who hath created heaven and earth, the things which are seen and the things which are not seen.

ⲧⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲟⲩⲟⲥ ⲛⲟⲩⲱⲧ ⲓⲏⲥ ⲡⲭⲥ ⲡⲱⲏⲣⲓ ⲙ̀ ⲫⲏ ⲡⲓⲙⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲡⲓⲙⲙⲓⲥⲓ ⲉ̀ⲃⲟⲗⲇⲉⲛ ⲫⲱⲧ ⲇⲁⲓⲱⲟⲩ ⲛ̀ ⲛⲓⲉⲱⲛ ⲧⲏⲣⲟⲩ.

We believe in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all worlds;

ⲉⲟⲩⲟⲩⲱⲓⲛⲓ ⲉ̀ⲃⲟⲗⲇⲉⲛ ⲟⲩⲟⲩⲱⲓⲛⲓ: ⲟⲩⲛⲟⲩⲧ ⲛ̀ⲧⲁⲫⲙⲙⲏ ⲉ̀ⲃⲟⲗⲇⲉⲛ ⲟⲩⲛⲟⲩⲧ ⲛ̀ⲧⲁⲫⲙⲙⲏ: ⲟⲩⲙⲙⲓⲥⲓ ⲛⲉ

Light of light;[2] very God of very God; begotten, not made; being of one Substance with the Father;

[1] The Coptic is ⲇⲉⲛ ⲟⲩⲙⲙⲉⲟⲙⲙⲏ, but it is always said in Arabic. The people repeat it.

[2] The phrase "God of God," does not appear.

ⲟⲩⲟⲗⲗⲏⲟ ⲁⲛ ⲡⲉ: ⲟⲩⲟⲗⲗⲟ-ⲟⲩⲥⲓⲟⲥ ⲡⲉ ⲛⲉⲗⲗ ⲫⲓⲱⲧ: ⲫⲏ ⲉⲧⲁ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲱⲱⲡⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲟ.

by Whom all things were made;

ⲫⲁⲓ ⲉⲧⲉ ⲉⲟⲃⲏⲧⲉⲛ ⲁⲛⲟⲛ ⲇⲁ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲗⲗ ⲉⲟⲃⲉ ⲛⲉⲛⲟⲩⲭⲁⲓ ⲁϥⲓ ⲉ ⲡⲉⲥⲏⲧ ⲉ-ⲃⲟⲗⲇⲉⲛ ⲧⲫⲉ: ⲁϥⲟⲥⲁⲣϫ ⲉⲃⲟⲗⲇⲉⲛ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉ-ⲑⲟⲩⲁⲃ ⲛⲉⲗⲗ ⲉⲃⲟⲗⲇⲉⲛ ⲙⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ.

Who for us men and for our salvation came down from heaven; He was incarnate of the Holy Ghost and of the Virgin Mary;

ⲟⲩⲟϩ ⲁϥⲉⲣⲣⲱⲙⲓ: ⲟⲩⲟϩ ⲁⲧⲉⲣⲥⲧⲁⲧⲣⲱⲛⲓⲛ ⲙⲙⲟⲥ: ⲉϩⲣⲏⲓ ⲉⲭⲱⲛ ⲡⲁϩⲣⲉⲛ ⲡⲟⲛ-ⲧⲓⲟⲥ ⲡⲓⲗⲁⲧⲟⲥ.

And He became man; and He was crucified for us under Pontius Pilate;

ⲁϥⲯⲉⲡⲉⲙⲙⲁϩ ⲟⲩⲟϩ ⲁⲧ-ⲕⲟⲥϥ: ⲟⲩⲟϩ ⲁϥⲧⲱⲛϥ ⲉ-ⲃⲟⲗⲇⲉⲛ ⲛⲏ ⲉⲟⲙⲙⲟⲩⲧ ⲇⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲙⲙⲁϩ ⲱⲟⲙⲧ ⲕⲁⲧⲁ ⲡⲓⲅⲣⲁⲫⲏ.

He suffered and was buried; and the third day He rose again from the dead, according to the Scriptures;

ⲁϥⲯⲉⲛⲁϥ ⲉ ⲡϣⲱⲓ ⲉ ⲡⲓ-ϥⲛⲟⲩⲓ ⲁϥϩⲉⲙⲥⲓ ⲥⲁⲟⲩⲓⲛⲁⲙ ⲙⲡⲉϥⲓⲱⲧ ⲕⲁⲓ ⲡⲁⲗⲓⲛ ⲉϥⲛⲏⲟⲩ ⲇⲉⲛ ⲡⲉϥϣⲱⲟⲩ ⲉ ⲧ-ϩⲁⲛ ⲉ ⲛⲏ ⲉⲧⲟⲛϩ ⲛⲉⲗⲗ ⲛⲏ ⲉⲟⲙⲙⲟⲩⲧ: ϥⲛ ⲉⲧⲉ ⲧⲉϥ-ⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲁⲟⲩⲟⲩⲛⲕ ⲧⲉ.

He ascended up into the heavens; He sat down at the right hand of His Father; and He will come again in His glory to judge the living and the dead; of Whose kingdom there shall be no end.

ⲥⲉ ⲧⲉⲡⲛⲁϩϯ ⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲡⲟⲥ ⲛ̀ⲣⲉϥϯ-ⲙⲙⲓⲛϩ ϥⲛ ⲉⲟⲛⲛⲟⲩ ⲉ-ⲃⲟⲗⲇⲉⲛ ϥⲓⲱⲧ ⲛⲉⲗⲗ ⲡⲱⲏⲣⲓ:[1] ⲥⲉ ⲟⲩⲱϣⲧ ⲙⲙⲁϩ ⲥⲉ

And we believe in the Holy Ghost, the Lord, the Giver of life, Who proceedeth from the Father and the Son;[1] He is worshipped and

[1] Of course the Monophysites do not say ⲛⲉⲗⲗ ⲡⲱⲏⲣⲓ—and the Son.

ⲧⲱⲟⲩⲛⲁϥ ⲛⲉⲙⲙⲁ ⲫⲛⲟⲩⲧ ⲛⲉⲙⲙⲁ ⲡⲁⲓⲏⲣⲓ : ⲫⲏ ⲉⲧⲁϥⲥⲁⲁⲩ ϩⲉⲛ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ : ⲉ ⲟⲩⲓ ⲛⲁⲧⲓⲁ ⲛⲓⲕⲁⲑⲟⲗⲓⲕⲏ ⲛⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ.

glorified with the Father and the Son; Who spake by the Prophets. In one holy Catholic Apostolic Church.

ⲧⲉⲛⲉⲣⲟⲙⲙⲟⲗⲟⲅⲓ ⲛⲟⲩⲱⲙⲉ ⲛⲟⲩⲱⲧ ⲉ ⲡϫⲱⲉⲃⲟⲗ ⲛⲧⲉ ⲛⲉⲙⲛⲟⲃⲓ.

We acknowledge one Baptism for the remission of our sins,

ⲧⲉⲛϫⲟⲟⲩⲧ ⲉⲃⲟⲗϩⲁ ⲧⲉϩ ⲛ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲧⲉ ⲛⲓⲣⲉⲙⲙⲟⲩⲧ ⲙⲉⲙⲙⲁ ⲡⲱⲛϧ ⲛⲧⲉ ⲛⲓⲉⲱⲛ ⲉⲑⲛⲏⲟⲩ. ⲁⲙⲏⲛ.

We look for the resurrection of the dead, and the life of the world to come. Amen.

Then he sings the following, looking eastward, with his hands extended, and holding in the right the Cross of lighted tapers—

ⲫⲏ ⲙⲁⲓ ⲙⲁⲛ : ⲧⲁⲙⲟⲛⲁⲓ ⲉⲣⲟⲛ : ⲙⲉⲛⲉϩⲏⲧ ϩⲁⲣⲟⲛ : ⲥⲱⲧⲉⲙ ⲉⲣⲟⲛ : ⲥⲙⲟⲩ ⲉⲣⲟⲛ : ⲁⲣⲉϩ ⲉⲣⲟⲛ : ⲁⲣⲓⲃⲟⲏⲑⲓⲛ ⲉⲣⲟⲛ.

O God, have mercy upon us, be very merciful unto us, have pity upon us, hear us, bless us, keep us, help us.

ⲱⲗⲓ ⲙⲡⲉⲕϫⲱⲱⲛⲧ ⲉⲃⲟⲗϩⲁⲣⲟⲛ.

Take away Thine anger from us.

ϫⲉ ⲙⲡⲉⲛⲥⲱⲓ ϩⲉⲛ ⲡⲉⲕⲟⲩϫⲁⲓ ⲟⲩⲟϩ ϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ.

Visit us in Thy salvation, and forgive us our sins.

He half turns to the People, makes the sign of the Cross over them, and says,

ⲉⲓⲣⲏⲛⲏ ⲛⲁⲥⲓⲛ. Peace be unto all.

The People answer.

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And unto thy spirit.

The Priest says.

ⲫⲡⲏⲩ ⲡ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ ⲡⲉⲛⲛⲟⲩⲧ ⲫⲏ ⲉⲧⲁⲩϫⲟⲥ ⲛ̀ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲥ

The Lord, the Lord Christ our God, Who hath spoken

ⲉⲛ ⲛⲓⲁⲅⲓⲟⲥ ⲟⲩⲟⲉ ⲛⲓⲁ-ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ : ⲭⲉ ⲉⲓⲛⲓⲙⲛⲏⲩ ⲉⲛⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲉⲛ ⲉⲓⲛⲟⲙⲛⲓ ⲁⲧⲉⲣⲉⲡⲓ-ⲑⲩⲙⲓⲛ ⲉ ⲛⲁⲩ ⲉ ⲛⲓⲙ ⲉ-ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲟⲩⲟⲉ ⲛⲉⲛⲟⲩⲛⲁⲩ : ⲟⲩⲟⲉ ⲉ ⲥⲱ-ⲧⲙⲉ ⲉ ⲛⲓⲙ ⲉⲧⲉⲧⲉⲛⲥⲱ-ⲧⲙⲉ ⲉⲣⲱⲟⲩ ⲟⲩⲟⲉ ⲛⲉⲛ-ⲛⲟⲩⲥⲱⲧⲙⲉ.

unto His saintly disciples and holy Apostles, saying, Many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them :

ⲛⲑⲱⲧⲉⲛ ⲇⲉ ⲱⲟⲩⲙⲁⲧⲟⲩ ⲛ̀ ⲛⲉⲧⲉⲛⲃⲁⲗ ⲭⲉ ⲥⲉⲛⲁⲩ ⲙⲉⲛ ⲛⲉⲧⲉⲛⲛⲁⲩⲭ ⲭⲉ ⲥⲉ-ⲥⲱⲧⲙⲉ.

But blessed are your eyes, for they see, and your ears, for they hear :

ⲛⲛⲁⲣⲉⲡⲉⲣⲡⲉⲛⲛⲱⲁ ⲛ̀ ⲥⲱⲧⲙⲉ ⲟⲩⲟⲉ ⲉⲓⲣⲓ ⲛ̀ⲛⲉⲕ-ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ϩⲓⲛ ⲛⲓⲧⲱⲃϥ ⲛ̀ⲧⲉ ⲛⲓ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ.

May we be made worthy to hear and to do [what is written in] Thine holy Gospels, through the prayers of Thy saints.

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲧⲡⲉⲣ ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲩ.

Pray concerning the holy Gospel.

The People say,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest says,

ⲁ̀ⲣⲓⲫⲛⲛⲉⲧⲛ̀ ⲇⲉ ⲟⲛ ⲡⲉⲛ-ⲛⲏⲃ ⲛ̀ ⲟⲧⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩ-ϩⲟⲛϩⲉⲛ ⲛⲁⲛ ⲉ ⲉⲣⲛⲟ-ⲛⲛⲉⲧⲛ̀ ϩⲓⲛ ⲡⲉⲛϯϩⲟ ⲙⲉⲛ ⲡⲉⲛⲧⲱⲃϥ ⲉⲧⲉⲛⲓⲣⲓ ⲛ̀ⲛⲉ-ⲛⲛⲟⲩ ⲉⲡϣⲱⲓ ϩⲁⲣⲟⲕ ⲡ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩϯ.

And remember also, O our Lord, all those who have bidden us to remember them in our prayers and supplications which we offer up unto Thee, O Lord our God !

ⲛⲓⲙ ⲉⲧⲁⲩⲉⲣϣⲟⲣⲡ ⲛ̀ ⲉⲛ-

Give rest to those who have

ⲕⲟⲧ ⲙⲙⲁⲓⲣⲧⲟⲛ ⲛⲱⲟⲩ: ⲛⲏ ⲉⲧⲃⲏⲏⲧ ⲙⲙⲁⲧⲁⲗⲱⲱⲟⲩ.

ⲭⲉ ⲛⲑⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲉⲛⲱⲛϧ ⲧⲏⲣⲟⲩ: ⲡⲉⲙⲙ ⲡⲉⲛⲟⲩⲭⲁⲓ ⲧⲏⲣⲟⲩ: ⲡⲉⲙⲙ ⲧⲉⲛϩⲉⲗⲡⲓⲥ ⲧⲏⲣⲟⲩ: ⲡⲉⲙⲙ ⲡⲉⲛⲧⲁⲗⲱϭ ⲧⲏⲣⲟⲩ: ⲡⲉⲙⲙ ⲧⲉⲛⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲧⲏⲣⲟⲩ.

ⲟⲩⲟϩ ⲛⲑⲟⲕ ⲡⲉ ⲧⲉⲛⲟⲩⲱⲣⲡ ⲙⲁⲕ ⲉⲡⲱⲱⲓ ⲙⲙⲁⲱⲟⲩ ⲙⲙⲁⲓ ⲡⲓⲧⲁⲓⲟ ⲙⲙⲁⲓ †ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲙⲙⲁⲓ ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲙⲙⲁⲓ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲙϭⲟ ⲛ̀ⲟⲩⲙⲟⲟⲩⲥⲓⲟⲥ ⲙⲙⲁⲁⲕ.

†ⲛⲟⲩ ⲙⲙⲁⲓ ⲛ̀ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲙⲙⲁⲓ ϣⲁ ⲉⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉⲛⲉϩ ⲧⲏⲣⲟⲩ. ⲁⲙⲏⲛ.

fallen on sleep before [us]: heal those that are sick.

For indeed Thou art the life of us all, and the salvation of us all, and the hope of us all, and the healing of us all, and the resurrection of us all.

And unto Thee we ascribe the glory and the honour and the worship, with Thy good Father, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee:

Now, and ever, and unto ages of all ages. Amen.

Then is sung the Psalm

Meanwhile the Priest goes up to the Altar, puts incense into the censer, and censes the Altar. After the Psalm, the Deacon brings him the book of the Gospel open, and he censes it, saying inaudibly,

Kiss the Gospel of Jesus Christ, the Son of the living God; the glory be unto Him for ever!

Then he goes round the Altar, followed by the Deacon, carrying the open book, saying inaudibly,

O my Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a Light to enlighten the Gentiles, and a glory of Thy people Israël.

The Deacon cries,

ⲥⲧⲁⲑⲏⲧⲉ ⲙⲙⲉⲧⲁ ⲫⲟⲃⲟⲩ ⲑⲉⲟⲩ: ⲁⲕⲟⲩⲥⲱⲙⲉⲛ ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲩ.

Stand ye with fear of God! Let us hear the holy Gospel.

They leave the Sanctuary; the Priest censes the book, saying thus.

ⲟⲩⲱⲱⲧ ⲇⲉ ⲡⲉⲧⲁⲩⲧⲉ-ⲗⲓⲟⲛ ⲛ̀ⲧⲉ ⲓⲏⲥ ⲡ̅ⲭ̅ⲥ ⲡⲱⲏⲣⲓ ⲇⲉ ⲫ† ⲉⲧⲟⲛϧ: ⲡⲓⲱ̀ⲟⲩ ⲛⲁϥ ϣⲁ ⲉ̀ⲛⲉϩ.

Kiss the Gospel of JESUS Christ, the Son of the living God; the glory be unto Him for ever.

Then he takes the book, gives it to the other Priests to kiss, saying to each, Kiss the Gospel, &c., *and then kisses it himself, saying likewise. Then he sings,*

ϥⲥⲁⲁⲣⲱⲟⲩⲧ ⲛ̀ⲧⲁⲉ ⲫⲛⲉⲟ-ⲡⲟⲩ ϧⲉⲛ ⲫⲣⲁⲛ ⲇⲉ ⲡⲟ̅ⲥ̅.

Blessed is he that cometh in the Name of the Lord.

The Deacon answers,

ⲕⲩⲣⲓⲉ ⲉⲩⲗⲟⲩⲏⲥⲟⲛ ⲉⲕ ⲧⲟⲩ ⲕⲁⲧⲁ ⲛⲓⲁⲁ ⲁⲅⲓⲟⲩ ⲉⲩⲁⲅ-ⲅⲉⲗⲓⲟⲩ ⲧⲟ ⲁⲛⲁⲅⲛⲱⲥⲁⲁ.

Bless, O Lord, the reading from the Holy Gospel according to N.

The People answer,

ⲇⲟⲝⲁ ⲥⲟⲓ ⲕⲩⲣⲓⲉ.

Glory be to Thee, O Lord.

The Deacon says in Arabic,[1]

قِفُوا بِخَوْفٍ مِنَ اللهِ وَانصِتُوا لِسَمَاعِ الإِنجِيلِ المُقَدَّسِ فَصْلٌ مِنْ إِنجِيلِ —

Stand in the fear of God and hear the Holy Gospel according to N.

The Priest says,

ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲡⲟⲩ† ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲟⲩⲟϩ ⲡⲉⲛⲟⲩⲣⲟ ⲧⲏⲣⲉⲛ ⲓⲏⲥ ⲡ̅ⲭ̅ⲥ ⲡⲱⲏⲣⲓ ⲛ̀ⲧⲟⲟ† ⲫ† ⲉⲧⲟⲛϧ: ⲡⲓⲱ̀ⲟⲩ ⲛⲁϥ ϣⲁ ⲉ̀ⲛⲉϩ.

The Lord, and God, and Saviour, and King of us all, JESUS Christ, the Son of the living God; unto Him be the glory for ever.

[1] The Coptic is ⲟϩⲓⲉ̀ⲣⲁⲧⲟⲩ ϧⲉⲛ ⲟⲩϩⲟ† ⲛ̀ⲧⲉ ⲫ† ⲟⲩⲟϩ ⲕⲁ† ⲉ̀ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲡⲕⲁⲧⲁ ⲛⲓⲁⲁ, but it is always said in Arabic.

And so he sings the Gospel,[1] *at the end of which he says.*

ⲡⲱⲟⲩ ϥⲁ ⲡⲉⲛⲛⲟⲩϯ ⲡⲉ ⲫⲁ ⲉⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉⲛⲉϩ ⲧⲏⲣⲟⲩ. ⲁⲙⲏⲛ.

Glory be unto our God, unto the ages of all ages. Amen.

Then he censes the Gospel, saying, inaudibly,

And unto Thee it is due that everything should with one voice ascribe praise unto Thee, glory, and honour, power, [and] worship, with Thy good Father and the Holy Ghost, the Life-giver, Who is of one Substance with Thee; now, and ever, and unto ages of all ages. Amen.

Then the Priests present kiss the Gospel, after which it is read in Arabic. After this, the Priest, standing before the door of the Sanctuary, says,

ⲁⲣⲓϥⲁⲙⲉⲛⲓ ⲡ̅ⲥ̅ ⲛ̀ ϯϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲧⲉⲕⲟⲩⲓ ⲙⲙⲁⲩⲁⲧⲁⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲕⲁⲑⲟⲗⲓⲕⲏ ⲟⲩⲟϩ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲛ̀ⲉⲕⲕⲗⲏⲥⲓⲁ—

Lord, remember the peace of Thine One Only Holy Catholic and Apostolic Church—

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲩ̀ⲡⲉⲣ ⲧⲏⲥ ⲉⲓⲣⲏⲛⲏⲥ ⲧⲏⲥ ⲁⲅⲓⲁⲥ ⲙⲓⲁⲥ ⲕⲁⲑⲟⲗⲓⲕⲏⲥ ⲕⲁⲓ ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏⲥ ⲟⲣⲑⲟⲇⲟⲝⲟⲩ ⲧⲟⲩ ⲑ̅ⲩ̅ ⲉⲕⲕⲗⲏⲥⲓⲁⲥ.

Pray for the peace of the One Holy Catholic and Apostolic Orthodox Church of God—

The People answer,

ⲕ̅ⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest says,

ⲑⲁⲓ ⲉⲧⲙⲙⲟⲛ ⲓⲥϫⲉⲛ ⲁⲧⲣⲏϫⲥ ⲛ̀ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲙⲁ ⲁⲧⲣⲏϫⲥ.

Which is from one end of the world unto the other.

[1] There can be little doubt that in Egypt, as in the rest of the world, it was originally the custom for the Deacon to sing the Gospel, and indeed, the rubric translated by Renaudot, actually prescribes that he should do so, if he is capable. However, owing to the want of education in the boys who officiate as Deacons, the singing of the Gospel has come by custom to be committed to the Priest, and is now looked on as a privilege of the chief person officiating, so that it is even assigned to Bishops when they pontificate.

ⲁ̀ⲣⲓⲫⲉⲗⲉⲉⲓ̀ ⲡⲟ̅ⲥ̅ ⲉ̀ⲉ ⲡⲉⲛⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛ̀ ⲓⲱⲧ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲛ̀ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ̀ⲃⲃⲁ ⲛⲓⲉⲉ.

Lord, remember our Patriarch, our honourable father the Archbishop Abba N.

The Deacon says.

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲙ̀ⲡⲉⲣ ⲧⲟⲩ ⲁ̀ⲣⲭⲓⲉⲣⲉⲱⲥ ⲏⲉⲉⲱⲛ ⲡⲁⲡⲁ ⲁ̀ⲃⲃⲁ ⲛⲓⲉⲉ ⲡⲁⲡⲁ ⲕⲁⲓ ⲡⲁⲧⲣⲓⲁⲣⲭⲟⲩ ⲕⲩⲣⲓⲟⲩ ⲁ̀ⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲧⲏⲥ ⲉⲉⲉⲧⲁⲗⲏⲥ ⲡⲟⲗⲉⲱⲥ ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲓⲁⲥ ⲕⲁⲓ ⲧⲱⲛ ⲟⲣⲑⲟⲇⲟⲝⲱⲛ ⲏⲉⲉⲱⲛ ⲉⲡⲓⲥⲕⲟⲡⲱⲛ.

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and for our orthodox Bishops.[1]

The People answer,

ⲕⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest says.

Ⲥⲉⲛ ⲟⲩⲁ̀ⲣⲉⲝ ⲁ̀ⲣⲉⲝⲉ̀ⲣⲟⲩ ⲛⲁⲛ ⲛ̀ ⲝⲁⲓⲉⲉⲏⲩ ⲛ̀ⲣⲟⲉⲉⲡⲓ ⲛⲉⲉ ⲝⲁⲓⲥⲛⲟⲩ ⲛ̀ⲝⲓⲣⲏⲛⲓⲕⲟⲛ.

Preserve him in safety unto us for many years and peaceful times.

ⲁ̀ⲣⲓⲫⲉⲗⲉⲉⲓ̀ ⲡⲟ̅ⲥ̅ ⲛ̀ ⲧⲥⲱⲧⲏⲣⲓⲁ ⲉ̀ⲉ ⲛⲁⲓ ⲧⲟⲡⲟⲥ ⲉ̀-

Remember, O Lord, the safety of this Thine holy place

[1] The above prayers for the Patriarch are given as in the Missal printed at Rome, but, as explained in a note on p. 10, it is the custom of the Catholic Priests at present to say ⲁ̀ⲣⲓⲫⲉⲗⲉⲉⲓ̀ ⲡⲟ̅ⲥ̅ ⲉ̀ⲉ ⲡⲉⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛ̀ ⲓⲱⲧ ⲉⲧⲁⲓⲛⲟⲩⲧ ⲛ̀ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲡⲁⲡⲁ ⲁ̀ⲃⲃⲁ ⲛⲓⲉⲉ (naming the Pope of Rome,) ⲙ̀ⲡⲉⲉ ⲡⲉϥⲕⲉⲱϥⲏⲣ ⲛ̀ⲗⲉⲓⲧⲟⲩⲣⲩⲟⲥ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ̀ⲃⲃⲁ ⲛⲓⲉⲉ (naming the Vicar Apostolic.) And the Deacon answers, ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲙ̀ⲡⲉⲣ ⲧⲟⲩ ⲁ̀ⲣⲭⲓⲉⲣⲉⲱⲥ ⲏⲉⲉⲱⲛ ⲡⲁⲡⲁ ⲁ̀ⲃⲃⲁ ⲛⲓⲉⲉ ⲙ̀ⲡⲉⲉ ⲡⲉⲡⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ̀ⲃⲃⲁ ⲛⲓⲉⲉ ⲕⲁⲓ ⲧⲱⲛ ⲟⲣⲑⲟⲇⲟⲝⲱⲛ ⲏⲉⲉⲱⲛ ⲉⲡⲓⲥⲕⲟⲡⲱⲛ.

ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ ϥⲁⲓ ⲛⲉⲙⲙ ⲛⲏ ⲉⲧⲙⲟⲛ ⲛ̀ϩⲏⲧϥ ϩⲉⲛ ⲡⲓⲡⲁϩⲧ ⲛ̀ⲧⲉ ϥⲧ.

and them that dwell therein in faith in God.

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲏⲥ ⲥⲱⲧⲏⲣⲓⲁⲥ ⲧⲟⲩ ⲕⲟⲥⲙⲟⲩ ⲕⲁⲓ ⲧⲏⲥ ⲡⲟⲗⲉⲱⲥ ⲏⲙⲱⲛ ⲧⲁⲩⲧⲏⲥ ⲕⲁⲓ ⲧⲱⲛ ⲭⲱⲣⲱⲛ ⲕⲁⲓ ⲛⲏⲥⲱⲛ ⲕⲁⲓ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲱⲛ.

Pray for the salvation of the world, of this our city, and of the lands, and islands, and monasteries.

The People answer,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest continues,

ⲙⲙⲉ ⲧⲟⲡⲟⲥ ⲛⲓⲃⲉⲛ ⲙⲙⲉ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟϯ ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ.

And every place, and every monastery of our orthodox fathers,

ⲙⲙⲉ ⲡⲟⲗⲓⲥ ⲛⲓⲃⲉⲛ ⲙⲙⲉ ⲭⲱⲣⲁ ⲛⲓⲃⲉⲛ ⲙⲙⲉ ⲛⲓϯⲙⲉⲓ ⲙⲙⲉ ⲡⲟⲩⲥⲟⲗⲥⲉⲗ ⲧⲏⲣϥ.

And every city, and every land, and the villages, and all their garniture,

ⲟⲩⲟⲩ ⲛⲁϩⲙⲉⲛ ⲧⲏⲣⲉⲛ ⲉ̀ⲃⲟⲗϩⲁ ⲟⲩϩⲃⲱⲛ ⲙⲙⲉ ⲟⲩⲕⲁⲧⲁⲡⲟⲛⲧⲓⲕⲙⲟⲥ.

And deliver us all from scarcity, and drowning,

ⲙⲙⲉ ⲟⲩⲭⲣⲱⲙⲉ ⲙⲙⲉ ⲟⲩⲉⲭⲙⲁⲗⲱⲥⲓⲁ ⲛ̀ⲧⲉ ϩⲁⲛ ⲃⲁⲣⲃⲁⲣⲟⲥ ⲙⲙⲉ ⲉ̀ⲃⲟⲗϩⲁ ⲧⲥⲏⲩⲓ ⲛ̀ⲧⲉ ⲡⲓⲱⲉⲙⲙⲟ ⲙⲙⲉ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲭⲓⲛⲧⲱⲛⲥ ⲉ̀ ⲡⲱⲱⲓ ⲛ̀ⲧⲉ ϩⲁⲡϩⲉⲣⲉⲧⲓⲕⲟⲥ.

And [from] fire, and [from] oppression by savages, and from the sword of the stranger, and from the up-rising of heretics.

The People answer,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest continues.[1]

ⲁⲣⲓⲕⲁⲧⲁⲝⲓⲟⲛ ⲡ̅ⲟ̅ⲥ̅ ⲛⲓⲁⲏⲣ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲗⲗ ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ϩⲉⲛ ⲧⲁⲓ ⲣⲟⲗⲗⲏ ⲑⲁⲓ: ⲥⲗⲗⲟⲩ ⲉ̀ⲣⲱⲟⲩ.

O Lord, be pleased graciously to give us this year the atmospheric changes of the air and the fruits of the earth; do Thou bless them.

The Deacon says,

ⲧⲱⲃϩ ⲉ̀ϫⲉⲛ ⲛⲓⲁⲏⲣ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲗⲗ ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛⲟⲩ ⲧⲁϩ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲛⲉⲗⲗ ⲫⲁ ⲛⲓⲱⲱⲛⲏ ⲛⲉⲗⲗ ⲫⲁ ⲛⲓⲗⲗⲁ ⲛ̀ ⲁⲗⲟⲗⲓ ⲛⲉⲗⲗ ⲱⲱⲛⲏ ⲛⲓⲃⲉⲛ ⲛ̀ⲣⲉϥⲧⲕⲁⲣⲡⲟⲥ ⲉⲧ ϩⲉⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ.

Pray for the atmospheric changes of the air, and for the fruits of the earth, and for the trees and the vineyards, and for every fruitful tree in all the world,

ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲛⲉⲙⲡⲟⲩϯ ⲥⲗⲗⲟⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲧⲉϥ ϫⲟⲕⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲁ̅ⲥ̅ⲡ̅ⲉ̅ ⲙⲙⲁϩ ⲛ̀ⲧⲉϥⲙϫ ⲛ̀ⲧⲉϥⲭⲁ ⲛⲉⲙⲡⲟⲃⲓ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ.

That Christ our God will bless them, [and] bring them to perfection in peace without hardship, [and] will forgive us our sins.

The People answer,

ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest continues,

ⲁ̀ⲡⲓⲧⲟⲩ ⲉ̀ⲡⲱⲱⲓ ⲕⲁⲧⲁ ⲡⲟⲩⲱⲓ ⲕⲁⲧⲁ ⲫⲏ ⲉ̀ⲧⲉ ⲫⲱⲕ ⲛ̀ ⲥⲙⲟⲩ.

Bring them up according to their measure, according to Thy goodness.

ⲙⲙⲁⲡⲟⲩⲡⲟϥ ⲙⲙⲡⲓⲟ ⲙⲙⲡⲕⲁϩⲓ ⲙⲙⲁⲣⲟⲩⲟⲓϩⲓ ⲛ̀ⲭⲉ

Make Thou the face of the earth to rejoice, let her fur-

[1] There are three forms of this prayer; one for the period of the inundation of the Nile, from Pawni 12 (June 19) to Paopi 10 (Oct. 20 or 21); another for the sowing season, from Paopi 10 to Twbi 11 (Jan. 18 or 19); and the third for the rest of the year, which is that given here.

ⲛⲉϥⲑⲗⲱⲙⲙ ⲙⲙⲁⲣⲟⲧⲁϣⲁⲓ ⲛ̀ⲧⲙⲉ ⲛⲉϥⲟⲩⲧⲁϩ.

rows overflow, and her fruits be abundantly multiplied.

ⲥⲉⲃⲧⲱⲧϥ ⲉ̀ ⲟⲩⲭⲣⲟⲭ ⲛⲉⲙⲙ ⲟⲩⲱⲥϩ ⲟⲩⲟϩ ⲁ̀ⲣⲓⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙⲙⲁ ⲛⲉⲛⲱⲛϩ ⲕⲁⲧⲁ ⲡⲉⲧⲉⲣⲛⲟϥⲣⲓ.

Make ready her seed-time and harvest, and govern our life as is best for us.

ⲥⲙⲟⲩ ⲉ̀ⲡⲓⲭⲗⲟⲙⲙ ⲛ̀ⲧⲉ ⲧⲣⲟⲙⲙⲓ ⲛ̀ⲧⲉ ⲧⲉⲕⲙⲉⲧⲭ̄ⲣ̄ⲥ̄.

Bless the crown of the year with Thy goodness.

ⲉⲃⲏ ⲡⲓϩⲏⲕⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲗⲁⲟⲥ : ⲉⲃⲏ ⲧⲭⲏⲣⲁ ⲛⲉⲙⲙ ⲡⲟⲣⲫⲁⲛⲟⲥ ⲛⲉⲙⲙ ⲡⲓϣⲉⲙⲙⲟ ⲛⲉⲙⲙ ⲡⲓⲣⲉⲙⲙⲓ̀ⲭⲱⲓⲗⲓ.

For the sake of the poor of Thy people, for the sake of the widow, and the orphan, and the stranger, and the wanderer,

ⲛⲉⲙⲙ ⲉⲃⲏⲏⲧⲉⲛ ⲧⲏⲣⲉⲛ ϩⲁ ⲛⲏ ⲉⲧⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲣⲟⲕ ⲟⲩⲟϩ ⲉⲧⲧⲱⲃϩ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲃ.

And for the sake of us all, who hope in Thee, and who entreat Thine holy Name.

ⲭⲉ ⲛⲉⲛⲃⲁⲗ ⲛ̀ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲥⲉⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲣⲟⲕ ⲭⲉ ⲙ̀ⲡⲟⲟⲕ ⲉⲧⲧ ⲙ̀ⲡⲧⲟⲩ ϩⲣⲉⲛⲱⲟⲩ ϩⲉⲛ ⲟⲩⲥⲛⲟⲩ ⲉ̀ ⲡⲁⲛⲉϥ.

Behold, the eyes of us all hope in Thee, that Thou wilt give them their meat in its good season.

ⲁ̀ⲣⲓⲟⲩⲓ̀ ⲛⲉⲙⲙⲁⲛ ⲕⲁⲧⲁ ⲧⲉⲕⲙⲉⲧⲁⲩⲁⲑⲟⲥ ⲫⲏ ⲉⲧⲧ ϩⲣⲉ ⲛ̀ ⲥⲁⲣⲝ ⲛⲓⲃⲉⲛ : ⲙⲙⲟϥ ⲛ̀ ⲛⲉⲛϩⲏⲧ ⲛ̀ ⲣⲁϣⲓ ⲛⲉⲙⲙ ⲟⲩⲟⲛⲟϥ.

Deal with us after Thy goodness, O Thou who givest meat unto all flesh. Fill our hearts with joy and gladness,

ϩⲓⲛⲁ ⲁ̀ⲛⲟⲛ ϩⲱⲛ ⲉ̀ⲣⲉϥⲣⲱϣⲓ ⲛ̀ ⲧⲟⲧⲉⲛ ϩⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲛ̀ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲛ̀ ⲧⲉⲛⲉⲣϩⲟⲩⲟ̀ ϩⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲛ̀ ⲁⲅⲁⲑⲟⲛ.

That we may have sufficiency in all things at all times, and that we may abound in every good thing.

The People answer.

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

Then the Priest continues,

ⲡⲁⲗⲓⲛⲟⲛ ⲙⲙⲁⲣⲉⲛⲧϩⲟ ⲉ̀ ⲫⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲫⲓⲱⲧ ⲙ̀ ⲡⲉⲛ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲓⲟⲧϯ ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̀ⲭ̅ⲥ̅.

Again let us pray to God Almighty, the Father of our Lord and God and Saviour JESUS Christ.

ⲧⲉⲛϯϩⲟ ⲟⲩⲟϩ ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ ⲧⲉⲕⲙⲙⲉⲧⲁⲩⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲙⲁⲓⲣⲱⲙⲓ.

We pray and beseech Thy goodness, O Thou lover of men.

ⲁ̀ⲣⲓⲫⲙⲙⲉⲧⲓ ⲡⲟ̅ⲥ̅ ⲛ̀ ⲛⲉⲛⲭⲓⲡⲱⲟⲩϯ.

Lord, remember our congregations.

ⲥⲙⲙⲟⲩ ⲉ̀ⲣⲱⲟⲩ.

Bless them.

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲏⲥ ⲁⲅⲓⲁⲥ ⲉⲕⲕⲗⲏⲥⲓⲁⲥ ⲧⲁⲩⲧⲏⲥ ⲕⲁⲓ ⲧⲱⲛ ⲥⲩⲛⲉⲗⲉⲩⲥⲉⲱⲛ ⲏⲙⲱⲛ. ⲁ̀ⲙⲏⲛ.

Pray for this holy Church, and for our congregations. Amen.

The People answer,

ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest says,

ⲙⲙⲏⲓⲥ ⲉⲑⲣⲟⲩⲱⲟⲩⲛ ⲛⲁⲛ ⲛ̀ⲁⲧⲉⲣⲕⲱⲗⲩⲙ ⲛ̀ⲁⲧⲧⲁϩⲣⲟ ⲉⲑⲣⲉⲛⲁⲓⲧⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲕⲟⲩⲱⲟⲩ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲙⲙⲁⲕⲁⲣⲓⲟⲛ ϩⲁⲛⲏ ⲛ̀ ⲉⲩⲭⲏ ϩⲁⲛⲏ ⲛ̀ ⲧⲟⲩⲃⲟ ϩⲁⲛⲏ ⲛ̀ ⲥⲙⲙⲟⲩ ⲁ̀ⲣⲓⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲙⲙⲁⲩⲱⲟⲩ ⲛⲁⲛ ⲡⲟ̅ⲥ̅ ⲛⲉⲙⲙ ⲛⲉⲕⲉ̀ⲃⲓⲁⲓⲕ ⲉⲑⲛⲏⲟⲩ ⲙⲙⲉⲛⲉⲛⲥⲱⲛ ϣⲁⲉ̀ⲛⲉϩ.

Grant that they be unto us without trouble or hindrance, that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing, grant them unto us, O Lord, and the same unto Thy servants who shall be after us for ever.

ϯⲙⲙⲉⲧϣⲁⲙⲙⲉ ⲓⲁⲱⲗⲟⲛ ϩⲉⲛ ⲟⲩϫⲱⲕ ϥⲟϫⲥ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ.

The worship of idols do Thou finally root out of the world.

ⲡⲥⲁⲧⲁⲛⲁⲥ ⲛⲉⲙ ⲭⲟⲙ ⲛⲓⲃⲉⲛ ⲉⲧⲣⲱⲟⲩ ⲛ̀ⲧⲁⲩ—

Satan and all his evil power—

ⲇⲉⲙⲇⲱⲙⲟⲩ ⲟⲩⲟⲣ ⲙⲙⲁⲟⲉⲃⲓⲱⲟⲩ ⲥⲁⲡⲉⲥⲛⲧ ⲛ̀ ⲡⲉⲡⲥⲁⲗⲁⲧⲝ ⲛ̀ ⲭⲱⲗⲉⲙ.

Do Thou crush and beat down under our feet speedily.

ⲡⲓⲥⲕⲁⲛⲇⲁⲗⲟⲛ ⲛⲉⲙ ⲛⲓ ⲉⲧⲓⲣⲓ ⲙ̀ⲙⲟⲟⲩ ⲕⲟⲣⲫⲟⲩ.

Offences and them that make them, do Thou take away.

ⲙⲙⲁⲣⲟⲩⲕⲛⲓ ⲛ̀ⲭⲉ ⲡⲓⲫⲟⲣⲝ ⲙ̀ ⲡⲧⲁⲕⲟ ⲛ̀ⲧⲉ ⲡⲓⲫⲉⲣⲉⲥⲓⲥ.

Let the destroying changes of heresy come to an end.

ⲡⲓⲭⲁⲓ ⲛ̀ⲧⲉ ⲧⲉⲕⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲡ̅ⲥ̅ ⲙ̀ⲡⲉϥⲣⲏⲧ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲧⲛⲟⲩ ⲙⲙⲁⲟⲉⲃⲓⲱⲟⲩ.

The enemies of Thine holy Church, O Lord, as at all times, so now, do Thou bring low.

ϧⲱϫⲩ ⲛ̀ ⲧⲟⲩⲙⲙⲉⲧⲥⲁⲥⲓϩⲏⲧ ⲉ̀ⲃⲟⲗ ⲙⲙⲁⲧⲁⲙⲙⲟⲩ ⲉ̀ ⲧⲟⲩⲙⲙⲉⲧⲭⲱϧ ⲛ̀ⲭⲱⲗⲉⲙ.

Strip them of their insolence, show unto them their weakness speedily.

ⲕⲱⲣϥ ⲛ̀ ⲡⲟⲩϣⲑⲟⲟⲩⲥ ⲡⲟⲩⲉⲡⲓⲃⲟⲗⲏ ⲡⲟⲩⲙⲙⲁⲡⲕⲁⲡⲓⲁ ⲡⲟⲩⲕⲁⲕⲟⲧⲣⲓⲁ ⲡⲟⲩⲕⲁⲧⲁⲗⲁⲗⲓⲁ ⲉ̀ⲧⲟⲩⲛⲓⲣⲓ ⲙⲙⲁⲩⲟⲩ ϩⲁⲣⲟⲛ.

Destroy the work of their envy, their malignity, their spite, their evil-working, [and] their evil-speaking, which they do against us.

ⲡⲟ̅ⲥ̅ ⲁ̀ⲣⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ ⲁⲡⲣⲁⲕⲧⲟⲛ ⲟⲩⲟⲣ ⲭⲱⲣⲉ̀ⲃⲟⲗ ⲙⲙⲟⲩⲥⲟϭⲛⲓ: ϥ† ϥⲛ ⲉ̀ⲧⲁϥⲭⲱⲣⲉ̀ⲃⲟⲗ ⲙⲙⲟⲥⲟϭⲛⲓ ⲛ̀ ⲁ̀ⲭⲓⲧⲟⲩϥⲉⲗ.

O Lord, bring to nothing, and confound their counsels, O God, Who didst confound the counsel of Ahithophel.

He raises his hands as at first, thrice incenses the Altar, and continues.

ⲧⲱⲛⲕ ⲡ̅ⲥ̅ ϥ† ⲙⲙⲁⲣⲟⲩⲭⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ ⲛⲉⲕⲭⲁⲓ ⲧⲏⲣⲟⲩ.

Arise, O Lord God, let all Thine enemies be scattered.

ⲙⲙⲁⲣⲟⲩϥⲱⲧ ⲉ̀ⲃⲟⲗ ϩⲁ-

Let all that hate Thine

ⲧⲉϩⲏ ⲇⲉ ⲡⲉⲕϩⲟ ⲛ̀ⲧⲁⲉ ⲟⲩⲟⲛ ⲙ̀ⲡⲓⲃⲉⲛ ⲉⲑⲣⲣⲟⲥ† ⲇⲉ ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲃ.

holy Name flee before Thy face.

ⲡⲉⲕⲗⲁⲟⲥ ⲇⲉ ⲙⲙⲁⲣⲉϥⲱⲡⲓ ϩⲉⲛ ⲡⲓⲥⲣⲣⲟⲩ ⲛ̀ⲧⲉ ϩⲁⲛⲁⲛⲩⲟ ⲛ̀ϩⲩⲟ ⲛⲉⲙ ϩⲁⲛⲟⲃⲁ ⲛ̀ⲑⲟⲃⲁ: ⲉⲧⲣⲓⲣⲓ ⲇⲉⲡⲉⲕⲟⲩⲱϣ.

But let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold; may they do Thy will.

ϩⲉⲛ ⲧⲓϩⲣⲣⲟⲩ ⲛⲉⲙ ⲡⲓⲙⲙⲉⲧϣⲉⲛϩⲏⲧ ⲛⲉⲙ †ⲙⲙⲉⲧⲙⲙⲁⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ ⲡⲉⲛ̅ⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲡⲟⲩ† ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ.

Here he offers incense again thrice towards the Altar.

ϥⲁⲓ ⲉ̀ⲧⲉ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲉ̀ⲣⲉ ⲡⲓⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲧⲁⲓⲟ ⲛⲉⲙ ⲡⲓⲁ̀ⲙⲙⲁϩⲓ ⲛⲉⲙ †ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲉⲣⲡⲣⲉⲡⲓ ⲙⲁⲕ ⲛⲉⲙⲙⲁϥ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲙⲟ ⲛ̀ⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲙⲁⲕ †ⲛⲟⲩ ⲛⲉⲙ ϩⲛⲟⲩ ⲡⲓⲃⲉⲛ ⲛⲉⲙ ϣⲁⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ. ⲁⲙⲏⲛ.

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

He censes the Priests and Deacons on each side, and then gives back the censer. Then he says,

ⲡⲉⲛⲓⲱⲧ Our Father—

And the People continue.

ⲉⲧ ϩⲉⲛ ⲛⲓϥⲛⲟⲩⲓ: ⲙⲙⲁⲣⲉϥⲧⲟⲩⲃⲟ ⲛ̀ϩⲓⲉ ⲡⲉⲕⲣⲁⲛ: ⲙⲙⲁⲣⲉⲥⲓ ⲛ̀ϩⲓⲉ ⲧⲉⲕⲙⲙⲉⲧⲟⲩⲣⲟ: ⲡⲉⲧⲉϩⲛⲁⲕ ⲙⲙⲁⲣⲉϥ-

Who art in the heavens: hallowed be Thy Name: Thy Kingdom come: Thy will be done on earth as it is in

ⲫⲱⲡⲓ ⲉⲉϥⲣⲏϯ ϩⲉⲛ ⲧⲫⲉ ⲛⲉⲉⲉ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ : ⲡⲉⲛⲱⲓⲕ ⲛ̀ⲧⲉ ⲣⲁⲥϯ ⲉⲉⲛⲓⲥⲙⲁⲛ ⲉⲉϥⲟⲟϯ : ⲟⲩⲟϩ ϫⲁ ⲡⲉⲧⲉⲣⲟⲛ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲉⲉϥⲣⲏϯ ϩⲱⲛ ⲛ̀ⲧⲉⲛϫⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲏⲧⲉⲟⲩⲟⲛ ⲛ̀ⲧⲁⲛⲉ̀ⲣⲱⲟϯ : ⲟⲩⲟϩ ⲉⲉⲡⲉⲣⲉⲛⲧⲉⲛ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲓⲣⲁⲥⲙⲟⲥ : ⲁⲗⲗⲁ ⲛⲁϩⲙⲉⲛ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲓⲡⲉⲧϩⲱⲟϯ : ϩⲉⲛ ⲡ̀ⲭ̀ⲥ ⲓ̀ⲏ̀ⲥ̀ ⲡⲉⲛⲟ̀ⲥ̀.

heaven: Give us this day the morrow's bread: and forgive us our debts, as we forgive our debtors: and lead us not into temptation: but deliver us from evil: through Christ JESUS our Lord.

Afterwards the Priest says, inaudibly.

Also, the Lord, the Lord, Who hath given unto us power to tread upon serpents and scorpions, and upon all the power of the enemy, break Thou his heads under our feet speedily, and scatter for us all the difficulties of the evil power of the enemy. For Thou art the King of us all, O Christ our God! and unto Thee we ascribe glory and honour, and worship, with Thy good Father, and the Holy Ghost, now and ever, and unto the ages of all ages.

Deacon.

ⲧⲁⲥ ⲕⲉⲫⲁⲗⲁⲥ ⲛⲉⲉⲱⲛ ⲧⲱ ⲕⲩⲣⲓⲱ ⲕⲗⲓⲛⲁⲧⲉ.

Bow down your heads before the Lord.

People.

ⲉⲛⲱⲡⲓⲟⲛ ⲥⲟⲩ ⲕⲩⲣⲓⲉ.

Before Thee, O Lord.

The Priest continues, inaudibly.

Thou, O Lord, Who hast bowed the heavens, hast come down, and hast become man for the salvation of mankind. Thou art He which sittest upon the Cherubim and the Seraphim, and beholdest the things which are lowly. Thou also now, O our Lord, art He unto whom we lift up the eyes of our heart, even unto Thee, O Lord! O our God, Who forgivest our iniquities and

savest our souls from pollution. We adore the unspeakable abundance of Thy mercy; and we pray Thee that Thou wouldest give us Thy peace; for Thou hast given us all things. Possess us unto Thyself, O God our Saviour! for we know no other save Thee; we call upon Thine holy Name. O God, turn us unto the fear and love of Thee; be pleased that we may be included in Thy goodness, and them that have bowed their heads under Thine hand do Thou raise up in good works, adorn them in virtue. And may we all be made worthy of Thy kingdom which is in the heavens, through the good will of God Thy good Father, with Whom and the Holy Ghost, Thou art blessed, now, and ever, and unto the ages of all ages. Amen.

Deacon.

ⲡⲣⲟⲥⲭⲱⲙⲉⲛ ⲑⲉⲱ ⲙⲉⲧⲁ ⲫⲟⲃⲟⲩ. Let us wait on God with fear.

People.

ⲕⲉ ⲧⲱ ⲡ̅ⲛ̅ⲁ̅ⲧⲓ ⲥⲟⲩ. And unto thy spirit.[1]

Then the Priest says, inaudibly, the Prayer of Absolution to the Son.

The Lord, the Lord JESUS Christ, the only-begotten Son and Word of God the Father, Who by His saving and life-giving sufferings hath broken all the chains of our sins, Who hath breathed into the face of His saintly disciples and holy Apostles, saying unto them, Receive the Holy Ghost, whose sins ye remit, they are remitted unto them, and whose sins ye retain they are retained unto them,—Thou also now, O our Lord, by Thine holy Apostles hast given grace unto them who for the time do discharge the office of the Priesthood in Thine holy Church, that they may remit sins upon earth, should bind and should loose all the bonds of iniquity; we now pray and intreat Thy goodness, O Thou lover of man! for Thy servants, my fathers and my brethren, and mine own

[1] This response seems to indicate that there must originally have been something else after the Deacon's Bidding. The text is given above as found in the Missal now in use.

weakness, who are now bowing down their heads before Thine holy glory; grant unto them and grant unto us Thy mercy, and loose all the chains of our sins, if we have anywise sinned against Thee knowingly or unknowingly, or through fear, in word, or in deed, or by cowardice; do Thou, O Lord, as a merciful God Who lovest man, Who knowest man's weakness, grant unto us the remission of our sins, [*he makes the sign of the Cross on himself,*] bless us, [*he makes the sign over the ministers,*] purify us, absolve us, [*he makes the sign over the people,*] and absolve all Thy people, [*here he privately mentions any whom he pleases,*] fill us with Thy fear, and lead us unto Thine holy and good will, for Thou art our God, and unto Thee with Thy good Father and the Holy Ghost, the Giver of life, Who is of one Substance with Thee, are due glory, and honour, and power, now, and ever, and unto the ages of all ages. Amen.

Remember, O Lord, the children of the Church, the Abbat, and the Priests, and the Deacons, and the monks, and the clergy, and all the people that have gathered themselves together in the holy Church, the men and the women, the old and the young, the small and the great, them whom we know, and them whom we know not, our enemies and our friends, O Lord, absolve them all, and forgive them all sin.

He continues aloud,

ⲁ̀ⲣⲓⲫⲙⲉⲛⲓ ⲡⲟ̅ⲥ̅ ⲛ̀ⲛⲉⲛϫⲓⲙ-ⲟⲩⲟϯ : ⲥⲙⲟⲩⲉ̀ⲣⲱⲟϯ. Remember, O Lord, our congregations; do Thou bless them.

The People answer,

ⲁⲙⲏⲛ : ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ : ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ : ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest kisses the threshold of the Sanctuary, goes up to the Altar, and begins the Prayer of Preparation, and the Choir the ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

The Liturgy.[1]

BEGINNING OF THE SANCTIFICATION OR OBLATION OF OUR HOLY FATHER BASIL THE GREAT,

ARCHBISHOP OF CÆSAREA IN CAPPADOCIA.

The Priest recites, inaudibly, the Prayer of Preparation of the Altar, during which the Choir begins the ἀλληλούια.[2]

Prayer of Preparation of the Altar.

Lord, Who knoweth the hearts of all, Who is holy, and Who resteth amid the saints, Who alone is without sin, and Who is mighty to forgive sin; Thou, O Lord, knowest my unworthiness and my unfitness, and my unmeetness, that I should draw near unto this Thine holy ministry; and I have no boldness to draw near, and to open my mouth before Thine holy glory; but according to the multitude of Thy tender-mercies, pardon me a sinner,

[1] When Mass is celebrated without the Office of the Incense, it is usual to prefix to it the opening part of that Office. The Priest goes up to the Altar, (bearing the Chalice and Paten, if they be not already there, puts them upon the Altar,) kisses it, and signs himself with the sign of the Cross, saying, "In the Name," &c., p. 1, and so on till the Lord's Prayer, p. 2. The last words of the Lord's Prayer are sung by the Cantor, and then they begin the ἀλληλούια very slowly. Meanwhile the Priest says inaudibly what is sung and said by the Choir, and, after the Lord's Prayer, (without saying Alleluia,) begins at once the Prayer of Preparation.

[2] This is really the beginning of the Hymn sung as the bread and wine are carried round the Altar, p. 37, but it is usual to begin it here, and to protract the first word ἀλληλούια till the procession starts, when it is continued.

and grant unto me that I may find grace and mercy in this hour; and send me strength from on high, [*here he uncovers the chalice, and arranges it upon the Altar, together with the paten and the spoon,*[1] *continuing meanwhile*] that I may begin, and may be made fit, and may finish Thine holy ministry according to Thy pleasure, according to the good pleasure of Thy will, for a sweet savour of incense. Even so, O our Lord! Be Thou with us, take Thou part with us in this thing: bless us: for Thou art the Forgiveness of our sins, the Light of our souls, our Life, and our Strength, and our Confidence; Thou art He unto Whom we ascribe praise, and glory, and worship, the Father, and the Son, and the Holy Ghost, now, and ever, and unto the ages of all ages. Amen.

He continues immediately, and still inaudibly, with the Prayer after the Preparation of the Altar.

Thou, O Lord, hast taught us this great mystery of salvation; Thou hast called us, Thy lowly and unworthy servants, to be ministers of Thine holy Altar. Do Thou, O our Lord, make us meet, in the power of Thine Holy Spirit, to finish this service; so that without falling into condemnation before Thy great glory, we may offer up unto Thee a sacrifice of praise, glory, and great beauty, in Thy Sanctuary. O God, Who givest grace, Who sendest forth salvation, Who workest all in all, grant, O Lord, that our sacrifice may be accepted before Thee, for my sins, and for the ignorances of Thy people; for, behold, it is holy, according to the gift of Thine Holy Spirit, in Christ JESUS our Lord, through Whom becometh Thee glory, and honour, and power, and worship, with Him, and the Holy Ghost, the Life-giver, of one Substance with Thee, now, and ever, and unto ages of ages. Amen.

He kisses the Altar, and turns to the west, to choose the bread for the oblation from among several loaves[2] *which are presented to him by the Deacon; he*

[1] So the rubric. The Catholics no longer use the spoon. As to the practice of the Monophysites, the translator is uncertain.

[2] The Catholics usually, though not invariably, use unleavened cakes as Latins do, but the hosts used by the Monophysites, and occasionally by the

prepares it, kisses it, and lays it upon the Altar; then he examines the wine, smells it or causes it to be tasted, in order to be sure of its fitness; then he washes his hands thrice, saying,

Wash me; I shall be whiter than snow.

Make me to hear of joy and gladness; the bones that are broken will rejoice.

I will wash mine hands in innocency, and will go round about Thine Altar, O Lord, that I may hear the sound of Thy praise.

He may say the rest of the xxvth Psalm if he pleases.

He dries his hands slightly, and then rubs the bread above and below, saying,

Grant, O Lord, that our sacrifice may be accepted in Thy sight, for my sins, and for the ignorances of Thy people, and let it be sanctified by the gift of Thine Holy Spirit, in Christ JESUS our Lord, through Whom becometh Thee glory, and honour, and power, and worship, with Him, and the Holy Ghost, the Life-giver, of one Substance with Thee, now, and ever, and unto ages of ages. Amen.

And he adds a short prayer, directing his intention for the particular Mass.[1] *Then he takes the bread in his hand in a silken veil, and walks once round the Altar with it, preceded by one of the Deacons carrying the vessel of wine, and another with a light. During the procession the Choir sing as follows:*[2]

ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲭⲉ ϥⲣⲉⲉⲓ ⲛ̀ ⲟⲩⲣⲱⲙⲉ ⲉϥⲉ̀ⲟⲩⲱⲛϩ̀ ⲙⲁⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ̀ ⲡⲥⲱϫⲡ ⲛ̀ⲧⲧⲉ ⲟⲩⲉⲓⲉⲓ ⲉϥⲉ̀ⲉⲣϣⲁⲓ ⲙⲁⲕ. ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

Alleluia. The thought of man shall praise Thee, and the rest of [his] thought shall keep holiday before Thee. Alleluia.

Catholics, although about the same in diameter, are leavened, and about an inch thick in the centre.

[1] The Missal gives a number of forms for this direction of intention, according as the Mass is said for the living or the dead, for one person or many, &c. They are all very short.

[2] There are two other forms, the first for Lent and the three days' fast called the fast of the Ninevites, and the second for Paschal time. The latter is, "Alleluia. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord, Thou wilt save us. O Lord, Thou wilt guide our ways. Blessed be he that cometh in the Name of the Lord. Alleluia."

ⲛⲓⲑⲩⲥⲓⲁ ⲛⲓⲡⲣⲟⲥⲫⲟⲣⲁ ⲙⲙⲟⲛⲟⲩ ⲉⲣⲟⲕ. ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

The sacrifices and the oblations are before Thee. Alleluia.

Meanwhile the Priest also says as follows.

ⲟⲩⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ ⲉ ⲟⲩⲧⲁⲓⲟ ⲛⲉⲙ ⲟⲩⲱⲟⲩ ⲛ̀ ⲧⲡⲓⲙⲁⲧⲓⲁ ⲧⲣⲓⲁⲥ ⲫⲱⲧ ⲛⲉⲙ ⲡⲁⲛⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲫ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ.

Glory and honour unto honour and glory unto the All-holy Trinity, the Father, and the Son, and the Holy Ghost.

ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲉⲙ ⲟⲩⲕⲱⲧ ⲉϩⲉⲛ ⲧⲟⲧⲉ ⲉⲡⲓ ⲙⲙⲁⲧⲁⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ ⲕⲁⲑⲟⲗⲓⲕⲏ ⲛ̀ ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲛ̀ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ⲧⲉ ⲫ̀ⲧ̀. ⲁⲙⲏⲛ.

Peace and edification unto the One Only Holy Catholic Apostolic Church of God. Amen.

ⲁⲣⲓⲫⲉⲙⲉⲓ ⲡ̅ⲥ̅ ⲛ̀ ⲛⲏ ⲉⲧⲁⲩⲛⲓ ⲛⲁⲕ ⲉ̀ϫⲟⲟⲧⲛ ⲛ̀ⲛⲁⲓ ⲁⲱⲣⲟⲛ ⲛⲉⲙ ⲛⲏ ⲉⲧⲁⲩⲧⲉⲛⲟⲩ ⲉ̀ϫⲱⲟⲩ ⲛⲉⲙ ⲛⲏ ⲉⲧⲁⲩⲧⲉⲛⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲩ: ⲙⲙⲟⲓ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲛ ⲛⲓⲃⲉϫⲉ ⲛⲓⲉⲃⲟⲗϩⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ.

Remember, O Lord, them who have brought these gifts unto Thee, and them for whom they have been brought, and them by whom they have been brought: give unto them all a recompense from the heavens.

ⲁⲣⲓⲫⲉⲙⲉⲓ ⲡ̅ⲥ̅ ⲛ̀ ⲟⲧⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩϩⲟⲛϩⲉⲛ ⲛⲁⲛ ⲉ̀ ⲉⲣⲡⲟⲙⲉⲓ ϩⲉⲛ ⲡⲉⲛⲧϩⲟ ⲙⲉⲛ ⲡⲉⲛⲧⲱⲃϩ: ⲡ̅ⲥ̅ ⲉⲣⲡⲟⲙⲉⲓ ϩⲉⲛ ⲧⲉⲫⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ ⲛⲓⲫⲏⲟⲩⲓ.

Remember, O Lord, all who have bidden us to remember them in our prayers and supplications. May the Lord remember them in His heavenly kingdom!

The Priest having finished the circuit and reached the front of the Altar, holding the bread in one hand, he holds it close to the vessel of wine which the Deacon holds, [if there are Priests con-celebrating with him he bows,] and [says, Do ye bless, *they answer,* Do thou bless, *he] signs the bread and wine with the Cross, saying,*

ϩⲉⲛ ⲫⲣⲁⲛ ⲙⲙⲁ ⲫⲓⲱⲧ

In the Name of the Father,

ⲛⲉⲙⲙ ⲡⲱⲛⲣⲓ ⲛⲉⲙⲙ ⲡⲓⲡⲛⲉⲩ- and the Son, and the Holy
ⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲛⲟⲩϯ ⲛ̀- Ghost, One God.
ⲟⲩⲱⲧ.

He signs again.

ϥⲥⲙⲁⲣⲱⲟⲩϯ ⲛ̀ⲧⲁⲉ ⲫϯ Blessed be God the Father
ⲫⲓⲱⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ. Almighty. Amen.
ⲁⲙⲏⲛ.

Answer.

ⲁⲙⲏⲛ. Amen.

He signs again.

ϥⲥⲙⲁⲣⲱⲟⲩϯ ⲛ̀ⲧⲁⲉ ⲛⲉϥ- Blessed be His Only-begot-
ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ⲱⲛⲣⲓ ⲓⲏ̅ⲥ ten Son, JESUS Christ our
ⲡ̀ⲭ̅ⲥ ⲡⲉⲛⲟ̅ⲥ̅. ⲁⲙⲏⲛ. Lord. Amen.

Answer.

ⲁⲙⲏⲛ. Amen.

He signs again.

ϥⲥⲙⲁⲣⲱⲟⲩϯ ⲛ̀ⲧⲁⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ Blessed be the Holy Ghost
ⲉ̅ⲑ̅ⲧ̅ ⲙ̀ⲙⲁ ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ. ⲁ- the Comforter. Amen.
ⲙⲏⲛ.

Answer.

ⲁⲙⲏⲛ. Amen.

He puts the bread on the paten, and says, inaudibly,

Glory and honour unto honour and glory unto the All-holy Trinity, the Father, and the Son, and the Holy Ghost.

He puts the wine into the chalice, adding a little water. While he does so, the Deacon says aloud,

ⲁⲙⲏⲛ : ⲁⲙⲏⲛ : ⲁⲙⲏⲛ. Amen. Amen. Amen.
ⲉⲓⲥ ⲡⲁⲧⲏⲣ ⲁⲅⲓⲟⲥ : ⲉⲓⲥ One Holy Father: One
ⲩⲓⲟⲥ ⲁⲅⲓⲟⲥ : ⲉⲛ ⲡⲓⲉⲩⲙⲁ Holy Son: One Holy Spirit.
ⲁⲅⲓⲟⲛ. ⲁⲙⲏⲛ. Amen.

ⲉⲩⲗⲟⲅⲏⲧⲟⲥ ⲕⲩⲣⲓⲟⲥ ⲟ ⲑⲉⲟⲥ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲱⲛⲁⲥ. ⲁⲙⲏⲛ.

Blessed be the Lord God unto all ages. Amen.

ⲡⲓⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲥⲙⲟⲩ ⲉ ⲡⲟ̅ⲥ̅: ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲉⲣⲟϥ ⲛ̀ⲧⲁⲉ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ: ⲭⲉ ⲁ̀ⲡⲉϥⲛⲁⲓ ⲧⲁⲭⲣⲟ ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲛⲱⲟⲩ ⲟⲩⲟϩ ⲧⲁⲗⲏⲑⲓⲁ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ϣⲟⲡ ϣⲁ ⲉ̀ⲛⲉϩ. ⲁⲙⲏⲛ. ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

O all ye nations, bless the Lord! Let all peoples bless Him! For His mercy is confirmed toward us, and the truth of the Lord endureth for ever. Amen. Alleluia.

The People say,

ⲇⲟⲝⲁ ⲡⲁⲧⲣⲓ ⲕⲁⲓ ⲧⲱⲓ ⲩⲓⲱ ⲕⲁⲓ ⲁⲅⲓⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ.

Glory be to the Father, and to the Son, and to the Holy Ghost.

ⲕⲁⲓ ⲛⲩⲛ ⲕⲁⲓ ⲁⲉⲓ ⲕⲁⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲱⲛⲁⲥ ⲧⲱⲛ ⲁⲓⲱⲛⲱⲛ. ⲁⲙⲏⲛ. ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

Both now, and ever, and unto the ages of ages. Amen. Alleluia.

The Priest turns to the west, signs the Cross over the People, and says aloud,

ⲉⲓⲣⲏⲛⲏ ⲡⲁⲥⲓⲛ. Peace be unto all.

The People answer,

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And unto thy spirit.

Then he says aloud the Prayer of Thanksgiving, as follows:

ⲙⲙⲁⲣⲉⲛϣⲉⲛϩⲙⲟⲩ ⲛ̀ ⲧⲟⲧϥ ⲙ̀ⲙⲁ ⲡⲣⲉϥⲉⲣⲡⲉⲟⲡⲁⲛⲉϥ ⲟⲩⲟϩ ⲛ̀ ⲡⲁⲛⲧ ϕ̀ ϕⲓⲱⲧ ⲙ̀ⲙⲁ ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩ̀ⲧ̀ ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

Let us give thanks unto the Beneficent and Merciful God, the Father of our Lord, and God, and Saviour, Jesus Christ.

ⲭⲉ ⲁϥⲉⲣⲥⲕⲉⲡⲁⲍⲓⲛ ⲉ̀ⲭⲱⲛ: ⲁϥⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ: ⲁϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲛ: ⲁϥϣⲟⲡⲧⲉⲛ ⲉ̀-

For He hath protected us, He hath succoured us, He hath preserved us, He hath

poq : ⲁⲩⲧⲁⲥⲟⲉⲣⲟⲛ : ⲁⲩⲧ-
ⲧⲟⲧⲉⲛ : ⲁⲩⲉⲛⲧⲉⲛϣⲁ ⲉ-
ϩⲣⲏ ⲉ ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲑⲁⲓ.

purchased us unto Himself, He hath spared us, He hath helped us, He hath brought us unto this hour.

ⲛⲑⲟⲟⲩ ⲟⲛ ⲙⲙⲁⲣⲉⲛⲧϩⲟ ⲉ-
ⲣⲟⲩ ϩⲟⲛⲱⲥ ⲛⲧⲉⲩⲁⲣⲉϩ ⲉ-
ⲣⲟⲛ ϩⲉⲛ ⲡⲁⲓ ⲉϩⲟⲟⲩ ⲉⲑⲟⲩ-
ⲁⲃ ⲫⲁⲓ ⲛⲉⲙⲙ ⲛⲓⲉϩⲟⲟⲩ ⲧⲏ-
ⲣⲟⲩ ⲛⲧⲉ ⲡⲉⲛⲱⲛϩ ϩⲉⲛ
ϩⲓⲣⲏⲛⲏ ⲛⲓⲃⲉⲛ ⲛⲧⲉ ⲡⲓⲁⲛ-
ⲧⲟⲕⲣⲁⲧⲱⲣ ⲡ̅ⲍ̅ ⲡⲉⲛⲛⲟⲩϯ.

Let us then pray Him, that He, the Almighty Lord our God, will keep us in all peace this holy day and all the days of our life.

The Deacon says,

προσευχασθε. Pray ye.

The People answer,

κυριε ελεησον. Lord, have mercy.

The Priest continues,

ⲫⲏⲛⲃ ⲡ̅ⲍ̅ ⲫϯ ⲡⲓⲁⲛⲧⲟ-
ⲕⲣⲁⲧⲱⲣ ⲫⲓⲱⲧ ⲙⲙⲁ ⲡⲉⲛ̅ⲍ̅
ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ ⲡⲉⲛ-
ⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

O Lord, Lord God Almighty, Father of our Lord and God and Saviour Jesus Christ.

ⲧⲉⲛϣⲉⲛϩⲙⲟⲩ ⲛⲧⲟⲧⲕ
ⲕⲁⲧⲁ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲙ
ⲉⲑⲃⲉ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲙ
ϩⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ.

We give Thee thanks upon all things, and for all things, and in all things.

ⲭⲉ ⲁⲕⲉⲣⲥⲕⲉⲡⲁⲍⲓⲛ ⲉϩⲱⲛ :
ⲁⲕⲉⲣⲃⲟⲏⲓⲛ ⲉⲣⲟⲛ : ⲁⲕⲁⲣⲉϩ
ⲉⲣⲟⲛ : ⲁⲕϣⲟⲡⲧⲉⲛ ⲉⲣⲟⲕ :
ⲁⲕϯⲥⲟⲉⲣⲟⲛ : ⲁⲕϯⲧⲟⲧⲉⲛ :
ⲁⲕⲉⲛⲧⲉⲛϣⲁ ⲉϩⲣⲏ ⲉ ⲧⲁⲓ
ⲟⲩⲛⲟⲩ ⲑⲁⲓ.

For Thou hast protected us, Thou hast succoured us, Thou hast preserved us, Thou hast purchased us unto Thyself, Thou hast spared us, Thou hast helped us, Thou hast brought us unto this hour.

The Deacon says,

ⲧⲱⲃϩ ϩⲓⲙⲁ ⲛ̀ⲧⲉ ⲫⲧ ⲛⲁⲓⲛⲁⲛ : ⲛ̀ⲧⲉⲩϣⲉⲛϩⲏⲧ ϩⲁⲣⲟⲛ : ⲛ̀ⲧⲉⲩⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ : ⲛ̀ⲧⲉⲩⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ : ⲛ̀ⲧⲉⲩⲥⲓ ⲛ̀ⲛⲧϩⲟ ⲛⲉⲙ ⲛⲓⲧⲱⲃϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲛ̀ⲧⲟⲧⲟⲩ ⲉ̀ϩⲣⲏ ⲉ̀ϫⲱⲛ ⲉ̀ ⲡⲓⲁⲅⲁⲑⲟⲛ ⲛ̀ϫⲛⲟⲩ ⲛⲓⲃⲉⲛ : ⲛ̀ⲧⲉⲩϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

Pray that God will have mercy upon us, will pity us, will hear us, will help us, will receive the prayers and supplications of His saints on our behalf, unto our good at all times, will forgive our sins—

ⲛ̀ⲧⲉⲩⲁⲓⲧⲉⲛ ⲛⲉⲙⲡⲱϣ ⲉⲑⲣⲉⲛⲥⲓ ⲉ̀ⲃⲟⲗϩⲉⲛ ϯⲕⲟⲓⲛⲱⲛⲓⲁ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲉⲧⲥⲙⲁⲣⲱⲟⲩ : ⲡⲓϫⲱⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲛⲛⲟⲃⲓ.

Will make us worthy to receive through the communion of His holy, blessed mysteries, the remission of our sins.

The People answer,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest continues,

ⲉⲃⲉ ϕⲁⲓ ⲧⲉⲛϯϩⲟ ⲟⲧⲟϩ ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ⲧⲉⲕⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲡⲙⲙⲁⲓⲣⲱⲙⲓ.

Wherefore we pray and entreat Thy goodness, O Thou lover of men!

ⲙⲙⲏⲥⲛⲁⲛ ⲉⲑⲣⲉⲛϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙⲙⲁⲓⲕⲉ ⲉ̀ϩⲟⲟⲩ ⲉ̀ⲑⲟⲩⲁⲃ ϕⲁⲓ ⲛⲉⲙ ⲛⲓⲉ̀ϩⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛϣⲛⲧ ϩⲉⲛ ϩⲓⲣⲏⲛⲏ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲧⲉⲕϩⲟϯ.

Grant unto us to pass this holy day and all the days of our life in all peace and [in] Thy fear.

ϕⲑⲟⲛⲟⲥ ⲛⲓⲃⲉⲛ : ⲡⲓⲣⲁⲥⲙⲟⲥ ⲛⲓⲃⲉⲛ : ⲉⲡⲉⲣⲧⲓⲁ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲡⲥⲁⲧⲁⲛⲁⲥ : ⲡⲥⲟⲩⲛⲓ

All envy, all temptation, all operation of Satan, the counsel of wicked men, the

ⲛⲧⲉ ⲫⲁⲛⲣⲱⲙⲓ ⲉⲧⲫⲱⲟⲩ : ⲛⲧⲱⲟⲩⲛϥ ⲉⲡⲫⲱⲓ ⲛⲧⲉ ⲫⲁⲛⲭⲁⲓ ⲛⲏⲉⲧⲫⲏⲡ ⲛⲉⲓⲁ ⲛⲏⲉⲑⲟⲩⲱⲟⲩⲛϥ ⲉⲃⲟⲗ—

insurrection of enemies that are hidden, or that are manifest—

He crosses himself, and says.

ⲁⲗⲗⲟⲩ— Do Thou take away—

He makes the sign of the Cross over his left shoulder, and says,

ⲉⲃⲟⲗⲫⲁⲣⲟⲛ— From us—

He does the same over his right shoulder, and says,

ⲛⲉⲓⲁ ⲉⲃⲟⲗⲫⲁ ⲛⲉⲕⲗⲁⲟⲥ ⲧⲏⲣϥ— And from all Thy people—

He makes the sign eastward toward the Altar, and says.

ⲛⲉⲓⲁ ⲉⲃⲟⲗⲫⲁ ⲧⲣⲁⲡⲉⲍⲁ ⲑⲁⲓ. And from this table.

And proceeds thus.

ⲛⲏ ⲁⲉ ⲉⲑⲛⲁⲛⲉⲩ ⲛⲉⲓⲁ ⲛⲏⲉⲧⲉⲣⲡⲟⲩⲣⲓ ⲥⲁϫⲛⲓ ⲛⲁⲛ.

But such things as be meet for us, and such things as be useful unto us, do Thou cause to be ministered unto us.

ⲭⲉ ⲛⲑⲟⲕ ⲛⲉ ⲉⲧⲁⲕϯ ⲛⲁ ⲛⲓⲉⲣϫⲓⲱⲓ ⲛⲁⲛ ⲉ ϫⲱⲓⲓ ⲉϩⲉⲛ ⲛⲓϫⲟϥ ⲛⲉⲓⲁ ⲛⲓⲥⲗⲏ ⲛⲉⲓⲁ ⲉϩⲉⲛ ϯϧⲟⲓⲁ ⲧⲏⲣⲥ ⲛⲧⲉ ⲡⲓⲭⲁⲓ.

For Thou art He Who hast given unto us the power to tread upon serpents and scorpions, and upon all the power of the enemy.

The Choir sings.[1]

ⲥⲱⲑⲉⲓⲥ ⲁⲗⲏⲑⲓⲛ : ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ.

Saved indeed! and [so be it] with thy spirit!

[1] The translator believes that it is the invariable practice for the Choir to begin answering at this point, but it is contrary to the rubric, which orders the answer to be made at the end of the prayer. The response itself is hard to

Meanwhile the Priest finishes the Prayer of Thanksgiving inaudibly, as follows:

And lead us not into temptation, but deliver us from evil, through the grace, and mercy, and love toward men, of Thine Only-begotten Son, our Lord, and God, and Saviour, JESUS Christ, through Whom are due unto Thee, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee, glory, and honour, and power, and worship, now, and ever, and unto the ages of all ages. Amen.

He continues immediately, and still inaudibly, with the Prayer of Oblation, as follows:

O Lord, Lord JESUS Christ, the Only-begotten and Eternal Son, and Word of God the Pure Father, and Who art of one Substance with Him and with the Holy Ghost, Thou art the Living Bread which came down from heaven, and hast made Thyself a lamb without spot for the life of the world. We pray and beseech Thy goodness, O Thou lover of men! [*he points to the bread*] cause Thy face to shine upon this bread, [*he points to the chalice*] and upon this cup, which we have set upon this Thine holy table, [*he signs the Cross over both, saying,*] bless them, [*and again a second time, saying,*] sanctify them, [*and again a third time, saying,*] hallow and change them, [*he points again to the bread,*] that this bread may become indeed Thine own holy Body, [*he points again to the chalice,*] and the mingled wine and water which is in this cup, may become indeed Thine own Honourable Blood; [*then he proceeds thus*] that they may be unto us all, help, and healing, and health for our souls, and our bodies, and our spirits. For Thou art our God, and unto Thee, with Thy good Father, and the Holy Ghost, [Who is] the Life-giver, and of one Substance with Thee, are due glory and power, now, and ever, and unto the ages of all ages. Amen.

He covers the bread and wine, separately, and then together, after which he kneels, rises, kisses the Altar, and then goes round it, beginning by the south, giving

understand, but seems to be a sort of acclamation, at least so it was understood by the Copts whom the translator consulted, and who advised the above translation.

thanks for his call to that office, and the Deacon does likewise. Then they leave the sanctuary, and he pronounces the Prayer of Absolution, inaudibly, over those present, standing between the Choir and the Sanctuary, thus,[1] *all present kneeling.*

The Lord, the Lord JESUS Christ, the only-begotten Son and Word of God the Father, Who by His saving and life-giving sufferings hath broken all the chains of our sins, Who hath breathed into the face of His saintly disciples and holy Apostles, saying unto them, Receive the Holy Ghost, whose sins ye remit, they are remitted unto them, and whose sins ye retain they are retained unto them,—Thou also now, O our Lord, by Thine holy Apostles hast given grace unto them who for the time do discharge the office of the Priesthood in Thine holy Church, that they may remit sins upon earth, should bind and should loose all the bonds of iniquity; we now pray and intreat Thy goodness, O Thou lover of man! for Thy servants, my fathers and my brethren, and mine own weakness, who are now bowing down their heads before Thine holy glory; grant unto them and grant unto us Thy mercy, and loose all the chains of our sins, if we have anywise sinned against Thee knowingly or unknowingly, or through fear, in word, or in deed, or by cowardice; do Thou, O Lord, as a merciful God Who lovest man, Who knowest man's weakness, grant unto us the remission of our sins, [*he makes the sign of the Cross on himself,*] bless us, [*he makes the sign over the ministers,*] purify us, absolve us, [*he makes the sign over the people,*] and absolve all Thy people, [*here he privately mentions any whom he pleases,*] fill us with Thy fear, and lead us unto Thine holy and good will, for Thou art our God, and unto Thee with Thy good Father and the Holy Ghost,

[1] This is the drift of the rubric, which takes up a large page of small print, in Arabic only, entering into the most minute details, and mystic applications of the ceremonies. Among other things, it prescribes that the Priest and Deacon should put the left foot first in leaving the Sanctuary, which is suggestive of certain popular ideas on this subject in Egypt. If there is an assistant Priest, the rubric directs that it is he who should say the Prayer of Absolution. This Prayer is called the Prayer of Absolution to the Son, to distinguish it from another Prayer of Absolution, called the Prayer of Absolution to the Father, which occurs towards the end of the Liturgy.

the Giver of life, Who is of one Substance with Thee, are due glory, and honour, and power, now, and ever, and unto the ages of all ages. Amen.

May Thy servants who serve Thee this day,
the Abbat, the Priest,
my father, the Priest,
my fathers, the Priests,
and the Deacon,
and the Clergy,
and all the People,
and mine own weakness,

He makes the sign of the Cross towards each, as he mentions them. Those not present are omitted.

may they be absolved from the mouth of the All-holy Trinity, the Father, and the Son, and the Holy Ghost; and from the mouth of the One Only Holy Catholic Apostolic Church; and from the mouths of the twelve Apostles; and from the mouth of the ecstatic Mark, the Apostle and Evangelist, and Martyr;[1] and of the holy Athanasius, [who was] like unto an Apostle, and of the golden-mouthed John; and of the holy Cyril, and of the holy Gregory, and of the holy Basil; and from the mouths of the three-hundred-and-eighteen who were gathered together at Nice; and of the hundred-and-fifty [who were gathered together] at Constantinople; and of the two-hundred [who were gathered together] at Ephesus; and of the six-hundred-and-thirty who were gathered together at Chalcedon; and from the mouth of our father, the honourable Archbishop Abba N.; and of his fellow-servant the Bishop Abba N.; and from the mouth of mine own abjection. For blessed and full of glory is Thine holy Name, O Father, and Son, and Holy Ghost, now, and ever, and unto the ages of all ages. Amen.

[1] The Latin translation of Renaudot, who seems certainly to have used Monophysite MSS., here begins to differ very widely from the Catholic text—(1) immediately after the mention of S. Mark occur the words "as also of the holy Patriarch Severus, and of our holy teacher Dioscorus"—i.e., the two heresiarchs, (2) all allusion to S. Athanasius is omitted, (3) S. Basil is named before S. Gregory, (4) the number at Ephesus is given as one hundred, and (5) no mention is made of the Council of Chalcedon.

All rise, the Priest kisses the threshold of the Sanctuary, enters, kisses the Altar, and puts incense into the censer. The Choir sing as follows:[1]

ⲧⲁⲓ ϣⲟⲩⲣⲏ ⲛ̀ ⲡⲟⲩⲃ ⲛ̀ⲕⲁⲑⲁⲣⲟⲥ ⲉⲧⲫⲁⲓ ϩⲁ ⲡⲓⲁⲣⲱⲙⲁⲧⲁ ⲉⲧϧⲉⲛ ⲡⲉ ⲛ̀ⲧⲁⲓⲥ ⲛ̀ ⲁⲁⲣⲱⲛ ⲡⲓⲟⲩⲏⲃ ⲉϥⲧⲁⲗⲟ ⲥⲟⲟⲓⲛⲟⲩϥⲓ ⲉ̀ⲡϣⲱⲓ ⲉ̀ϧⲉⲛ ⲡⲓⲁⲗⲧⲁⲣ ⲛ̀ⲧⲉⲣϣⲟⲩⲱⲧϣⲓ.

This is the censer of pure gold, holding sweet spices, in the hands of Aaron the Priest, offering up incense upon the altar.

If there is time the following are added:

ϯϣⲟⲩⲣⲏ ⲛ̀ ⲡⲟⲩⲃ ⲡⲉ ϯⲡⲁⲣⲑⲉⲛⲟⲥ: ⲛⲉⲥⲁⲣⲱⲙⲁⲧⲁ ⲡⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ: ⲁⲥⲙⲓⲥⲓ ⲙ̀ⲙⲁⲟϥ: ⲁϥⲥⲱϯ ⲙ̀ⲙⲁⲟⲛ: ⲛ̀ⲧⲉϥϫⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

The censer of gold is the Virgin; her sweet cloud is our Saviour; she hath borne Him; He hath saved us; may He forgive us our sins.

ⲛ̀ⲑⲟ ⲡⲉ ϯϣⲟⲩⲣⲏ ⲛ̀ ⲡⲟⲩⲃ ⲛ̀ⲕⲁⲑⲁⲣⲟⲥ ⲉⲧϥⲁⲓ ϩⲁ ⲡⲓϧⲉⲃⲥ ⲛ̀ϫⲣⲱⲙ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ.

Thou art the censer of pure gold, holding live coals of blessed fire.

Meanwhile the Priest offers, inaudibly, the Prayer of Incense, as follows:

The Mighty, Eternal God, without beginning, and without end, mighty in His works, Who is in all places, and with all beings—

Be with us also, O our Lord, in this hour, and stand in the midst of us all.

Purify our hearts and sanctify our souls, cleanse us from all sin which we have committed, willingly or unwillingly.

And grant unto us to offer up before Thee reasonable oblations and sacrifices of praise.

The Deacon says.

Pray concerning the sacrifice which we are offering. Lord, have mercy.[2]

[1] The Prayer of Incense is said in a low voice while these three anthems are sung, the Deacon answering in the same—which is obviously a corruption, as these answers are Biddings.

[2] The Catholics add this "Lord, have mercy," which is not in the text. If the Deacon does not make the responses the Priest says them himself.

The Priest continues,

And spiritual incense.

May they enter in within the veil, into the holy place of Thy holy ones.

And we pray Thee, O our Lord!

Remember, O Lord, the peace of Thine One Only Holy Catholic Apostolic Church.

The Deacon says,

Pray for the peace of the One Holy Catholic and Apostolic, orthodox Church of God.

The Priest kisses the Altar on its south corner, and continues,

Which is from one end of the world unto the other.

Remember, O Lord, our Patriarch, the honourable Father, the Pontiff Abba N.

The Deacon says,

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and [for] our orthodox Bishops. Lord, have mercy.[1]

The Priest, with the Deacon, proceeds round the Altar, kissing it at each corner, and continues,

Preserve him in safety unto us for many years and peaceful times.

Remember, O Lord, our congregations. Bless them.

The Deacon says,

Pray for this holy Church and [for] our congregations.

The Priest as he returns to the front of the Altar continues,

Grant that they may be unto us without hindrance, without dis-

[1] As remarked on p. 10, the Missal printed at Rome gives as above (except the "Lord, have mercy," which seems to be added from custom,) but the Pope of Alexandria being at present a Monophysite, the Catholic Priests say: "Remember, O Lord, our Patriarch, the honourable Father, the Pontiff, the Pope, Abba N." (naming the Pope of Rome,) and add, if there be a Vicar Apostolic—"and his fellow-servant, the Bishop, Abba N." And the Deacon answers: "Pray for our Pontiff, the Pope, Abba N., and [for] our holy Father the Bishop, Abba N., and [for] our orthodox, &c."

turbance; that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing.

Grant them unto us, O Lord, and unto Thy servants who shall come after us, for ever.

The Deacon leaves the Sanctuary, and the Priest, having arrived at the front of the Altar, says,

Arise, O Lord God, let all Thine enemies be scattered; let all them that hate Thine holy Name flee before Thy face.

And meanwhile goes round again. Having arrived at the east side, he says,

And let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold; may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ.

He goes round a third time, saying,

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory, and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

Having arrived before the Altar again, he kisses it, and leaves the Sanctuary. The Choir sing as follows:

ⲧⲉⲡⲟⲧⲱⲩⲧ ⲉⲓⲉⲓⲉⲟⲕ ⲱ ⲡ̅ⲭ̅ⲥ ⲛⲉⲓⲉ ⲡⲉⲕⲓⲱⲧ ⲛ̅ⲁ-ⲧⲁⲑⲟⲥ ⲛⲉⲓⲉ ⲡⲓⲡ̅ⲛ̅ⲁ ⲉ̀ⲑ-ⲟⲩⲁⲃ ⲭⲉ ⲁⲕⲓ̀ ⲁⲕⲥⲱ† ⲉⲓⲉⲓⲉⲟⲛ.

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

Meanwhile the Priest censes the Altar thrice, saying, the first time.

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

The second time.

Before the angels will I sing praise unto Thee, and will worship toward Thine holy temple.

And the third time,

As for me, I will enter into Thine house, in the multitude of Thy mercies, and will worship toward Thine holy temple.

He censes the picture of the Blessed Virgin thrice, and says,

Hail to thee, Mary, the fair dove, which hath borne for us God the Word. We give thee salutation with the Angel Gabriel, saying, Hail, thou that art full of grace; the Lord is with thee.

Hail to thee, O Virgin, the very and true Queen; hail, glory of our race. Thou hast borne for us Emmanuel.

We pray thee, remember us, O thou our faithful advocate with our Lord JESUS Christ, that He may forgive us our sins.

He censes the other images once each, and then the Priests.[1]

The Choir having finished the Anthem, the Deacon prepares to read the Lesson from S. Paul, and says,

ⲡⲁϩⲗⲟⲥ ⲫⲃⲱⲕ ⲙ̀ⲡⲉⲛⲥ̅ ⲓⲏⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲁϩⲉⲗ ⲫⲏ ⲉⲧ ⲁ̀ⲧⲟⲁϩⲱϥ ⲉ̀ ⲡⲓϩⲓⲱⲉⲡⲛⲟⲧϥⲓ ⲛ̀ⲧⲉ ⲫⲧ.

Paul, the servant of our Lord JESUS Christ, called to be an Apostle, who was separated unto the Gospel of God.

Then he reads it in Coptic.

Meanwhile the Priest censes the Choir, saying,

The blessing of Paul the Apostle of JESUS Christ: may his holy blessings be upon us. Amen.

He leaves the Choir, and goes throughout the Church censing the congregation, and while doing so he says,

JESUS Christ, the same yesterday, to-day, and for ever, in one Person,—Him let us worship, Him let us glorify.

And he repeats it again and again while he is outside the Choir. He returns to the Altar and offers incense on behalf of the People, saying, inaudibly,

God, Who received the confession of the thief upon the honourable cross,

[1] The Missal contains several phrases of a complimentary kind, half prayers, half salutations, with which the Priest greets the ecclesiastics of different grades, in censing them; the last to be addressed to a simple Priest is, "I ask for a blessing upon thee, my father the Priest; remember thou me."

Receive the confession of Thy people,

And forgive all their sins,

For the sake of Thine holy Name which hath been called upon us.

According unto Thy mercy, O Lord, and not according unto our sins!

When the Lesson from S. Paul is finished in Coptic, the People answer,

ⲡⲓϩⲏⲧ ⲅⲁⲣ ⲙⲉⲧⲁ-ⲧⲉⲛ ⲙⲉⲧ ⲧϩⲓⲣⲏⲛⲏ ⲉⲧⲥⲟⲡ: ⲭⲉ ⲁⲙⲏⲛ: ⲉⲥⲉⲅⲱⲡⲓ.	For grace [be] with you, and peace therewith. Amen, so be it.

Then it is read in Arabic, with the same words before and after it as in Coptic, but this time both pronounced by the reader, and while the Arabic reading is going on the Priest says, inaudibly, the Prayer of S. Paul, as follows:

O God of knowledge and Giver of wisdom, Who bringest to light the hidden things of darkness, and givest the word unto them that preach the Gospel with great power, Who of Thy goodness didst call Paul, who was sometime a persecutor, to be a chosen vessel, and wast pleased in him, that he should become a chosen Apostle and preacher of the Gospel of Thy kingdom, O Christ our God! Thee also do we now entreat, O Thou Good and That lovest man! Graciously grant unto us and unto all Thy people a mind without wandering and a clear understanding, that we may learn and understand how profitable are Thine holy teachings, which are now come unto us by him; and even as he was made like unto Thee, the Leader unto life, so make us to be like unto him in deed and doctrine, that we may glorify Thine holy Name and ever glory in Thy Cross. And Thou art He unto Whom we ascribe praise and glory and worship, the Father, and the Son, and the Holy Ghost, now and ever and unto the ages of all ages. Amen.

Then is read the Lesson from the Catholic Epistles. Before beginning it, the reader says,

ⲕⲁⲑⲟⲗⲓⲕⲟⲛ ⲛ̅ⲧⲉ ⲡⲁ-ⲙⲉⲛⲣⲁϯ.	[The Lesson from the] Catholic [Epistle] of N., my beloved [brethren.]

When it is finished in Coptic the People answer,

ⲙⲏⲡⲉⲣⲁⲙⲉⲣⲓⲛⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲇⲉ ⲛⲓⲏ ⲉⲧⲥⲟⲟⲩⲛ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ : ⲡⲓⲕⲟⲥⲙⲟⲥ ⲙⲁⲥⲓⲛⲓ ⲛⲉⲙ ⲧⲉϥⲉⲡⲓⲑⲩⲙⲓⲁ : ϥⲛ ⲉⲧⲓⲣⲓ ⲙⲡⲉϥϣⲟⲡⲓ ⲙⲡⲉ ϯ ϥⲛⲁϣⲱⲛⲓ ϣⲁⲉⲓⲛⲉϩ : ⲁⲙⲏⲛ.

Love not the world, neither the things which are in the world; the world passeth away and the lust thereof; he that doeth the will of God abideth for ever. Amen.

Then it is read in Arabic, and while the Arabic reading is going on,[1] *the Priest says inaudibly the Prayer of the Catholic Epistle, as follows:*

O Lord God, Who hast revealed unto us through Thine holy Apostles the mystery of the gospel of the glory of Thy Christ, and hast given unto them, according to the power of the infinite gift of Thy grace, that they should proclaim among all nations the glad news of the unsearchable riches of Thy mercy,—we pray Thee, O our LORD, make us worthy to have share and lot with them. Graciously grant unto us alway to walk in their footsteps, and to imitate their wrestling, and to have communion with them in the sweat which they had for godliness' sake. Keep Thou Thine holy Church, which Thou didst found through them, and bless the lambs of Thy flock, and make to increase this vine, which Thy right hand hath planted; through Christ JESUS our Lord, through Whom are due unto Thee glory, and honour, and power, and worship, with Him, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, now, and ever, and unto the ages of all ages. Amen.

When the Catholic Epistle is finished in Arabic, the Choir sing,

ϣⲁⲣⲉ ϯ ⲱⲗⲓ ⲛⲉⲛⲛⲁϩ ⲛ̀ ⲛⲓⲙⲟⲃⲓ ⲛ̀ⲧⲉ ⲡⲓⲗⲁⲟⲥ ⲉ̀-

God taketh away the sins of the people through the

[1] This is as it ought to be, but a common, though corrupt, practice is, for the Priest to say the Prayer of the Catholic Epistle immediately after that of S. Paul, and then to go and sit down until the reading of the Catholic Epistle in Arabic is over.

ⲃⲟⲗⲉⲓⲧⲉⲛ ⲡⲓⲥⲁⲓⲗ ⲛⲉⲉ ⲡⲓⲥⲉⲟⲓ ⲛ̀ⲧⲉ ⲡⲓⲥⲉⲟⲓⲡⲟⲧⲉ.

burnt offering and the sweet savour of incense.

ⲫⲁⲓ ⲉⲧⲁⲥⲫⲉⲛⲉ ⲉⲡϣⲱⲓ ⲛ̀ ⲟⲩⲟⲧⲥⲓⲁ ⲉⲧϣⲏⲡ ⲅⲓⲭⲉⲛ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲉⲃⲉⲛ ⲡⲟⲧⲁⲁⲓ ⲉ̀ⲃ̀ ⲡⲉⲛⲅⲉⲛⲟⲥ.

[Even He] Who offered up an acceptable sacrifice upon the Cross for the salvation of our race.

Here is inserted a passage varying according to the day.

ⲕⲥⲉⲉⲁⲣⲱⲟⲩⲧ ⲁ̀ⲗⲏⲑⲱⲥ ⲛⲉⲉ ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲛⲉⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ : ⲭⲉ ⲁⲕⲓ ⲁⲕⲥⲱϯ ⲉ̀ⲉⲉⲉⲟⲛ : ⲟⲩⲟⲉ ⲙⲁⲓ ⲙⲁⲛ.

Blessed in truth art Thou, with Thy good Father, and the Holy Ghost; Thou hast come; Thou hast saved us: and have mercy upon us!

Then is read the Lesson from the Acts of the Apostles. Before beginning, the reader says.

ⲡⲣⲁⲝⲓⲥ ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟϯ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ : ⲉⲣⲉⲡⲟⲧⲥⲉⲉⲟⲩ ⲉ̀ⲃⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲉⲁⲛ.

Acts of our Fathers the Apostles: their holy blessings be with us.

When it is finished in Coptic, the People answer,

ⲡⲓⲥⲁⲝⲓ ⲁⲉ ⲛ̀ⲧⲉ ⲡ̅ⲥ̅ⲥ̅ ⲉϥⲉ̀ⲁⲓⲁⲓ ⲟⲩⲟⲉ ⲉϥⲉ̀ⲁϣⲁⲓ ⲟⲩⲟⲉ ⲉϥⲉ̀ⲁⲉⲉⲁⲉⲓ ⲟⲩⲟⲉ ⲉϥⲉ̀ⲧⲁⲭⲣⲟ ⲉⲃⲉⲛ ϯⲁⲩⲓⲁ ⲛ̀ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ⲧⲉ ⲫϯ : ⲁⲙⲏⲛ.

The word of the Lord shall endure, and shall be multiplied, and shall wax mighty, and shall be confirmed in the holy Church of God. Amen.

Then it is read in Arabic, the reader repeating in Arabic, before and after it, the same phrases as in Coptic.

Meanwhile, namely as soon as the Lesson from the Catholic Epistle is finished in Arabic, the Priest standing at the Altar puts incense into the censer, and says, inaudibly, the Prayer of the Acts, as follows:

O God, Who didst accept the sacrifice of Abraham, and didst prepare for him a lamb in place of Isaac, even so accept now at our hand, O our Lord, this sacrifice of incense, and send down upon us in return Thine abundant mercy, and make us pure from

all pollution of sin, and make us worthy to minister in holiness and righteousness before Thy goodness, all the days of our life.

Remember, O Lord, the peace of Thine One Only Holy Catholic and Apostolic Church.

The Deacon says.

Pray for the peace of the One Holy Catholic and Apostolic, orthodox Church of God.

The Priest kisses the Altar on its south corner, and continues,

Which is from one end of the world unto the other.

[1]Remember, O Lord, our Patriarch, the honourable Father, the Pontiff Abba N.

The Deacon says,

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and [for] our orthodox Bishops. Lord, have mercy.

The Priest, with the Deacon, proceeds round the Altar, kissing it at each corner, and continues,

Preserve him in safety unto us for many years and peaceful times.

Remember, O Lord, our congregations. Bless them.

The Deacon says,

Pray for this holy Church and [for] our congregations.

The Priest as he returns to the front of the Altar continues,

Grant that they may be unto us without hindrance, without disturbance; that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing.

Grant them unto us, O Lord, and unto Thy servants who shall come after us, for ever.

The Deacon leaves the Sanctuary, and the Priest, having arrived at the front of the Altar, says,

Arise, O Lord God, let all Thine enemies be scattered; let all them that hate Thine holy Name flee before Thy face.

[1] The Catholics alter as before, p. 48, &c.

And meanwhile goes round again. Having arrived at the east side, he says,

And let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold; may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ.

He goes round a third time, saying,

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory, and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

Having arrived before the Altar again, he kisses it, and leaves the Sanctuary. Then he censes the Altar thrice, saying, the first time,

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

The second time.

Before the angels will I sing praise unto Thee, and will worship toward Thine holy temple.

And the third time,

As for me, I will enter into Thine house, in the multitude of Thy mercies, and will worship toward Thine holy temple.

He censes the picture of the Blessed Virgin thrice, and says,

Hail to thee, Mary, the fair dove, which hath borne for us God the Word. We give thee salutation with the Angel Gabriel, saying, Hail, thou that art full of grace; the Lord is with thee.

Hail to thee, O Virgin, the very and true Queen; hail, glory of our race. Thou hast borne for us Emmanuel.

We pray thee, remember us, O thou our faithful advocate with our Lord JESUS Christ, that He may forgive us our sins.

He censes the other images once each, and then the Priests. The Priest censes the Choir, saying,

The blessing of our lords [and] fathers the Apostles, of our

father Peter and our master Paul, and the rest of the disciples; may their holy blessings be upon us. Amen.

He leaves the Choir, and goes throughout the Church censing the congregation, and while doing so he says,

JESUS Christ, the same yesterday, to-day, and for ever, in one Person,—Him let us worship, Him let us glorify.

And he repeats it again and again while he is outside the Choir. He returns to the Altar and offers incense on behalf of the people, saying, inaudibly,

God, Who received the confession of the thief upon the honourable cross,

Receive the confession of Thy people,

And forgive all their sins,

For the sake of Thine holy Name which hath been called upon us.

According unto Thy mercy, O Lord, and not according unto our sins![1]

When the Lesson from the Acts of the Apostles is finished in Arabic, the Trisagion is sung as follows:

ⲁⲅⲓⲟⲥ ⲟ ⲑⲉⲟⲥ: ⲁⲅⲓⲟⲥ ⲓⲥⲭⲩⲣⲟⲥ: ⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲉⲗⲉⲏⲥⲟⲛ ⲏⲙⲁⲥ.	Holy God, Holy Mighty, Holy Immortal, have mercy on us.
ⲁⲅⲓⲟⲥ ⲟ ⲑⲉⲟⲥ: ⲁⲅⲓⲟⲥ ⲓⲥⲭⲩⲣⲟⲥ: ⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲉⲗⲉⲏⲥⲟⲛ ⲏⲙⲁⲥ.	Holy God, Holy Mighty, Holy Immortal, have mercy on us.
ⲁⲅⲓⲟⲥ ⲟ ⲑⲉⲟⲥ: ⲁⲅⲓⲟⲥ ⲓⲥⲭⲩⲣⲟⲥ: ⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲉⲗⲉⲏⲥⲟⲛ ⲏⲙⲁⲥ.	Holy God, Holy Mighty, Holy Immortal, have mercy on us.
ⲇⲟⲝⲁ ⲡⲁⲧⲣⲓ ⲕⲁⲓ ⲩⲓⲱ ⲕⲁⲓ ⲁⲅⲓⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ.	Glory be to the Father, and to the Son, and to the Holy Ghost.
ⲕⲁⲓ ⲛⲩⲛ ⲕⲁⲓ ⲁⲉⲓ ⲕⲁⲓ ⲉⲓⲥ	Both now, and ever, and

[1] The Priest sometimes goes and sits down till after the Trisagion.

ⲧⲟⲩⲥ ⲁⲓⲱⲛⲁⲥ ⲧⲱⲛ ⲁⲓⲱⲛⲱⲛ : ⲁⲙⲏⲛ.

unto the ages of ages. Amen.

The Priest says,[1]

ⲫⲏⲏ ⲡ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ ⲡⲉⲛⲛⲟⲩⲧ ⲫⲏ ⲉⲧⲁⲣⲭⲟⲥ ⲛ̀ ⲡⲉϥⲁⲅⲓⲟⲥ ⲙ̀ ⲙⲁⲑⲏⲧⲏⲥ ⲟⲩⲟϩ ⲛ̀ⲁ-ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ : ⲭⲉ ϩⲁⲛⲙⲛⲏⲩ ⲙ̀ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉⲙ ϩⲁⲛⲟⲙⲏⲓ ⲁⲧⲉⲣⲉⲡⲓ-ⲑⲩⲙⲓ ⲉ̀ ⲛⲁⲩ ⲉ̀ ⲛⲏ ⲉ̀-ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲟϩ ⲙ̀ⲡⲟⲩⲥⲱⲧⲉⲙ : ⲟⲩⲟϩ ⲉ̀ ⲥⲱⲧⲉⲙ ⲉ̀ ⲛⲏ ⲉ̀ⲧⲉⲧⲉⲛⲥⲱ-ⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲟϩ ⲙ̀ⲡⲟⲩⲥⲱⲧⲉⲙ.

The Lord, the Lord Christ our God, Who hath spoken unto His saintly disciples and holy Apostles, saying, Many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them :

ⲛ̀ⲑⲱⲧⲉⲛ ⲇⲉ ⲱⲟⲩⲛⲓⲧⲟⲩ ⲛ̀ ⲛⲉⲧⲉⲛⲃⲁⲗ ⲭⲉ ⲥⲉⲛⲁⲩ ⲙ̀ⲡⲉⲙ ⲙⲉⲧⲉⲛⲙⲁⲁⲩ ⲭⲉ ⲥⲉ-ⲥⲱⲧⲉⲙ.

But blessed are your eyes, for they see, and your ears, for they hear :

ⲙⲁⲣⲉⲛⲉⲣⲡⲉⲙⲡⲱⲁ ⲛ̀ ⲥⲱⲧⲉⲙ ⲟⲩⲟϩ ⲉ̀ⲓⲣⲓ ⲛ̀ⲛⲉⲕ-ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ϩⲓⲛ ⲛⲓⲧⲱⲃϥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ.

May we be made worthy to hear and to do [what is written in] Thine holy Gospels, through the prayers of Thy saints.

The Deacon says,

ⲡⲣⲟⲥⲉⲩϫⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲩ.

Pray concerning the holy Gospel.

The People say,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest says,

ⲁ̀ⲣⲓⲫⲙⲉⲉⲓ̀ ⲇⲉ ⲟⲛ ⲡⲉⲛⲛⲏⲃ ⲛ̀ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩ-

And remember also, O our Lord, all those who have bid-

[1] If he is sitting he rises.

The Priest says,

ⲡⲉⲛⲟⲥ ⲟⲩⲟⲉ ⲡⲉⲛⲛⲟⲩⲧ ⲟⲩⲟⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲟⲩⲟⲉ ⲡⲉⲛⲟⲩⲣⲟ ⲧⲏⲣⲉⲛ ⲓⲏⲥ ⲡ̀ⲭⲥ ⲡⲥⲩⲏⲣⲓ ⲉ̀ⲫ̀ⲧ ⲉⲧⲟⲛϩ̀ : ⲡⲓⲱⲟⲩ ⲛⲁϥ ⲙⲁ ⲉ̀ⲛⲉϩ.	The Lord, and God, and Saviour, and King of us all, Jesus Christ, the Son of the living God; unto Him be the glory for ever.

And so he sings the Gospel,[1] *at the end of which he says,*

ⲡⲓⲱⲟⲩ ϩⲁ ⲡⲉⲛⲛⲟⲩⲧ ⲡⲉ ⲙⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲙⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ. ⲁⲙⲏⲛ.	Glory be unto our God, unto the ages of all ages. Amen.

Then he censes the Gospel, saying inaudibly,

And unto Thee it is due that everything should with one voice ascribe praise unto Thee, glory, and honour, power, [and] worship, with Thy good Father and the Holy Ghost, the Life-giver, Who is of one Substance with Thee; now, and ever, and unto the ages of all ages. Amen.

While the People sing,

ⲙⲉ ⲛ̀ⲣⲟⲁⲙⲏ.	An hundred years.

Then the Deacon, or the Priest himself, (or another, if there be one present,) reads the Gospel in Arabic, prefacing it simply by giving out the title.
Here is preached the Sermon, if there be one, or, which is more usual, a Homily is read, from some approved writer, often S. John Chrysostom.[2]

[1] There can be little doubt that in Egypt, as in the rest of the world, it was originally the custom for the Deacon to sing the Gospel, and indeed, the rubric translated by Renaudot, actually prescribes that he should do so, if he is capable. However, owing to the want of education in the boys who officiate as Deacons, the singing of the Gospel has come by custom to be committed to the Priest, and is now looked on as a privilege of the chief person officiating, so that it is even assigned to Bishops when they pontificate.

[2] After the Gospel the Missal gives the two following prayers, which, however, the translator is assured, are now never said. As, however, they are interesting to Liturgical scholars, a translation is given. Both are to be said inaudibly, though the Biddings and prostrations which follow the second must have been said aloud.

The first is called the Prayer after the Gospel, and the rubric directs that when the Gospel is begun in Arabic the Priest should return to the Sanctuary, offer incense thrice, and say it. It is now the custom for him to stand beside the reader, facing the people, and silently listening to the Gospel. The

which Thou hast prepared before the face of all people, a Light to enlighten the Gentiles, and a glory of Thy people Israël.

The Deacon cries,

ⲥⲧⲁⲑⲏⲧⲉ ⲙⲉⲧⲁ ⲫⲟⲃⲟⲩ ⲑⲉⲟⲩ : ⲁⲕⲟⲩⲥⲱⲙⲉⲛ ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲩ.

Stand ye with fear of God ! Let us hear the holy Gospel.

They leave the Sanctuary ; the Priest censes the book, saying again,

ⲟⲩⲱϣⲧ ⲇⲉ ⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲡϣⲏⲣⲓ ⲇⲉ ⲫⲏ̀ ⲉⲧⲟⲛϩ̀ : ⲡⲓⲱ̀ⲟⲩ ⲛⲁϥ ϣⲁ ⲉ̀ⲛⲉϩ.

Kiss the Gospel of Jesus Christ, the Son of the living God ; the glory be unto Him for ever.

Then he takes the book, gives it to the other Priests to kiss, saying to each, Kiss the Gospel, &c., *and then kisses it himself, saying likewise. Then he sings,*

ϥⲥⲉⲗⲗⲁⲣⲱⲟⲩⲧ ⲛ̀ⲧⲉ ϕⲛⲉⲟⲩⲙⲟⲩ ϩⲉⲛ ϩⲣⲁⲓ ⲇⲉ ⲡⲟ̅ⲥ̅.

Blessed is he that cometh in the Name of the Lord.

The Deacon answers,

ⲕⲩⲣⲓⲉ ⲉⲩⲗⲟⲩⲏⲥⲟⲛ ⲉⲕ ⲧⲟⲩ ⲕⲁⲧⲁ ⲛⲓⲉⲉ ⲁⲅⲓⲟⲩ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲩ ⲧⲟ ⲁⲡⲁⲣⲭⲉⲉ.

Bless, O Lord, the reading from the Holy Gospel according to N.

The People answer,

ⲇⲟⲝⲁ ⲥⲟⲓ ⲕⲩⲣⲓⲉ.

Glory be to Thee, O Lord.

The Deacon says in Arabic,[1]

قفوا بخوف من الله وانصتوا لسماع الانجيل المقدس فصل من انجيل —

Stand in the fear of God and hear the Holy Gospel according to N.

[1] The Coptic is ⲟⲩⲓⲉⲣⲁⲧⲟⲩ ϩⲉⲛ ⲟⲩϩⲟϥ ⲛ̀ⲧⲉ ϕⲧ ⲟⲩⲟϩ ⲕⲁϯ ⲉ̀ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲡⲕⲁⲧⲁ ⲛⲓⲉⲉ, but it is always said in Arabic.

The Priest kisses the threshold of the Sanctuary, goes up to the Altar, kisses it, and, turning half to the people, makes over them the sign of the Cross, saying,

ⲉⲓⲣⲏⲛⲏ ⲡⲁⲥⲓⲛ. Peace be unto all.

The People answer,

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And unto thy spirit.

Only-begotten Son into the world, that He might bring the lost sheep home unto Thee, we pray Thee, O our Lord, thrust us not behind [Thee; when] we offer this awful and unbloody sacrifice. For we put no trust in our righteousness, but in Thy mercy, whereby Thou hast given life to our race. We pray and intreat Thy goodness, O Thou Lover of men! that this mystery which Thou hast appointed unto us for salvation may not be unto condemnation unto us or unto any of Thy people, but unto the washing away of our sins and the forgiveness of our negligences, and unto the glory and honour of Thine holy Name, O Father, and Son, and Holy Ghost! now, and ever, and unto the ages of all ages. Amen."

Then the following, by the Deacon. In Greek—and apparently accompanied by prostrations.

"ἐπὶ προσευχῇ στάθητε. προσεύξασθε ὑπὲρ τῶν ζώντων. προσεύξασθε ὑπὲρ τῶν νοσούντων. προσεύξασθε ὑπὲρ τῶν ἀποδήμων. κλίνωμεν τὰ γόνατα. ἀναστῶμεν. κλίνωμεν τὰ γόνατα. καὶ ἀναστῶμεν. κλίνωμεν τὰ γόνατα.

προσεύξασθε ὑπὲρ τῶν ἀγαθῶν ἀέρων καὶ τῶν καρπῶν τῆς γῆς. κλίνωμεν κ.τ.λ.

προσεύξασθε ὑπὲρ τῆς σωτηρίας ἀνθρώπων καὶ κτηνῶν. προσεύξασθε ὑπὲρ τῆς σωτηρίας τοῦ κόσμου καὶ τῆς πόλεως ταύτης. προσεύξασθε ὑπὲρ τῶν φιλοχρίστων ἡμῶν βασιλέων. κλίνωμεν κ.τ.λ.

προσεύξασθε ὑπὲρ τῶν αἰχμαλώτων. προσεύξασθε ὑπὲρ τῶν κοιμηθέντων. προσεύξασθε ὑπὲρ τῆς (*sic*) θυσίας ἡμῶν προσφερόντων. κλίνωμεν κ.τ.λ.

προσεύξασθε ὑπὲρ τῶν θλιβομένων. προσεύξασθε ὑπὲρ τῶν κατηχουμένων. προσεύξασθε. κλίνωμεν.

Stand ye for prayer. Pray for the living. Pray for the sick. Pray for the prisoners. Let us bend the knee. Let us arise. Let us bend the knee. And let us arise. Let us bend the knee.

Pray for (e.g.) good air and the fruits of the earth (*according to the season*). Let us bend the knee. Let us arise. &c.

Pray for the safety of men and beasts. Pray for the safety of the world and of this city. Pray for the safety of our Christ-loving Kings. Let us bend the knee. Let us arise. &c.

Pray for the bondsmen. Pray for them that sleep. Pray for them that offer our oblation. Let us bend the knee. Let us arise. &c.

Pray for the afflicted. Pray for the Catechumens. Pray ye— Let us bend [the knee.]"

The People answer. "Lord, have mercy."

Then ⲭⲉ ⲫⲥⲁⲣⲁⲡⲟⲧ &c.

The translator has been informed that these biddings and prostrations, but without the prayers, are used by the Monophysites.

The Priest says,

ⲡⲁⲗⲓⲛⲟⲛ ⲙⲙⲁⲣⲉⲛⲧϩⲟ ⲉ̀ ⲫ̀ⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ : ⲫⲓⲱⲧ ⲙ̀ⲙⲁ ⲡⲉⲛⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩ̀ⲧ ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ.

Again let us pray to God Almighty, the Father of our Lord and God and Saviour Jesus Christ.

ⲧⲉⲛⲧϩⲟ ⲟⲩⲟϩ ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ ⲧⲉⲕⲙⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲙⲁⲓⲣⲱⲙⲓ.

We pray and beseech Thy goodness, O Thou Lover of men!

ⲁ̀ⲣⲓⲫⲙⲙⲉⲧⲓ ⲡⲟ̅ⲥ̅ ⲛ̀ ⲧϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲧⲉⲕⲟⲩⲓ̀ ⲙⲙⲁⲅⲁⲑⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲕⲁⲑⲟⲗⲓⲕⲏ ⲟⲩⲟϩ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲛ̀ⲉⲕⲕⲗⲏⲥⲓⲁ—

Lord, remember the peace of Thine One Only Holy Catholic and Apostolic Church—

The Deacon says,

ⲡⲣⲟⲥⲉⲧϩⲁⲥⲟⲉ ⲧⲡⲉⲣ ⲧⲏⲥ ⲉⲓⲣⲏⲛⲏⲥ ⲧⲏⲥ ⲁⲅⲓⲁⲥ ⲙⲙⲟⲛⲏⲥ ⲕⲁⲑⲟⲗⲓⲕⲏⲥ ⲕⲁⲓ ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏⲥ ⲟⲣⲑⲟⲇⲟϩⲟⲩ ⲧⲟⲩ ⲑ̅ⲩ̅ ⲉⲕⲕⲗⲏⲥⲓⲁⲥ.

Pray for the peace of the One Holy Catholic and Apostolic Orthodox Church of God—

The People answer,

ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest says,

ⲑⲁⲓ ⲉⲧⲥⲱⲟⲩ ⲓⲥⲭⲉⲛ ⲁ̀ⲧⲣⲏⲭⲥ ⲛ̀ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲥⲓⲁ ⲁ̀ⲧⲣⲏⲭⲥ.

Which is from one end of the world unto the other.

ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲉⲙⲙ ⲛⲓⲓⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲥⲙⲟⲩ ⲉ̀ⲣⲱⲟⲩ : ϯⲓⲣⲏⲛⲏ ϯⲉ̀ⲃⲟⲗϩⲓⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲙⲙⲏⲓⲥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ ⲡⲉⲛⲓⲏⲩ ⲧⲏⲣⲟⲩ.

All nations and every field, do Thou bless them. Grant unto all our hearts the peace which is from heaven.

ⲁⲗⲗⲁ ⲙⲉⲙⲙ ϯⲕⲉ ⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲫⲁⲓ.

But give us also the peace of this life.

ⲁⲣⲓⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲙⲙⲁⲟⲥ ⲛⲁⲛ ⲛ̀ ⲫⲣⲟⲧ ⲡⲟⲩⲣⲟ ⲙⲙⲉⲧⲣⲁⲧⲟⲓ ⲙⲓⲁⲣⲭⲱⲛ ⲙⲓⲥⲟⲩⲓ ⲙⲙⲏⲛⲓ ⲛⲉⲙⲑⲉ-ⲫⲩⲉⲧ ⲛⲉⲙⲭⲓⲙⲙⲁⲟⲩⲓⲉ̀ⲃⲟⲗⲛ ⲛⲉⲙⲙ ⲛⲉⲙⲭⲓⲙⲙⲁⲟⲩⲓⲉ̀ⲃⲟⲗ.

Adorn with Thy grace the King, the armies, the rulers, the counsellors, the people, our neighbours, our coming in, and our going out.

ⲥⲉⲗⲥⲱⲗⲟⲧ ⲉ̀ⲃⲉⲛ ⲫⲓⲣⲏⲛⲏ ⲙⲓⲃⲉⲛ: ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲧⲫⲓ-ⲣⲏⲛⲏ ⲙⲙⲟⲓ ⲛⲁⲛ ⲛ̀ ⲧⲉⲕⲫⲓ-ⲣⲏⲛⲏ.

Adorn them with all peace; O King of peace, grant us Thy peace!

ⲫⲱⲃ ⲅⲁⲣ ⲙⲓⲃⲉⲛ ⲁⲕⲧⲏ-ⲧⲟⲩ ⲛⲁⲛ: ϫⲫⲟⲛ ⲙⲁⲕ ⲫ̀ⲧ: ϫⲉ ⲧⲉⲛⲥⲱⲟⲩⲛ ⲛ̀ ⲕⲉⲟⲩⲁⲓ ⲁⲛ ⲉ̀ⲃⲏⲗ ⲉ̀ⲣⲟⲕ.

For Thou hast given us all things; possess us unto Thyself, O God, for we know no other save Thee.

ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲡⲉ ⲧⲉⲛ-ϫⲱ ⲙⲙⲁⲟⲥ.

We call upon Thine Holy Name.

ⲙⲙⲁⲣⲟⲩⲱⲛϩ̀ ⲛ̀ϫⲉ ⲡⲏ ⲉ̀-ⲧⲉⲛⲟⲩⲛ ⲙ̀ⲙ̀ⲟ ⲯⲩⲭⲏ ⲉⲓⲧⲉⲛ ⲡⲉⲕⲡⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ.

May our souls live by Thine Holy Spirit.

ⲟⲩⲟⲉ ⲙ̀ⲡⲉⲛⲟⲣⲉϥϫⲉⲙ-ϫⲟⲙⲙ ⲉ̀ⲣⲟⲛ ϩⲁ ⲛⲉⲕⲉⲃⲓⲁⲓⲕ ⲛ̀ϫⲉ ϥⲙⲟⲩ ⲛ̀ⲧⲉ ⲫⲁⲡⲟⲃⲓ ⲟⲩⲁⲉ ϩⲁ ⲡⲉⲕⲗⲁⲟⲥ ⲧⲏⲣϥ.

And let not the death of sin get the dominion over Thy servants, nor over any of Thy people.

The People answer,

ⲕ̅ⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest says,

ⲡⲁⲗⲓⲛ ⲙⲙⲁⲣⲉⲛⲧϩⲟ ⲉ̀ ⲫ̀ⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ.

Again let us pray to God Almighty,

ⲫⲓⲱⲧ ⲙ̀ⲡⲉⲛⲥ̅ ⲟⲩⲟⲉ ⲡⲉⲛⲛⲟⲩ̀ⲧ ⲟⲩⲟⲉ ⲡⲉⲛⲥⲱ-ⲧⲏⲣ ⲓ̅ⲏ̅ⲥ ⲡ̅ⲭ̅ⲥ.

The Father of our Lord and God and Saviour Jesus Christ.

ⲧⲉⲛⲧϩⲟ ⲟⲩⲟⲉ ⲧⲉⲛ-

We pray and beseech Thy

ⲧⲱⲃϩ ⲛ̀ ⲧⲉⲕⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲓⲣⲱⲙⲓ.

goodness, O Thou Lover of men!

ⲁ̀ⲣⲓⲫⲙⲓⲛⲓ ⲡ̅ⲉ̅ ⲙ̀ⲙⲟⲛ ⲛⲉⲛⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛ̀ ⲓⲱⲧ ⲉⲧⲧⲁⲓⲛⲟϯ ⲛ̀ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲛ̅ⲓ̅.

Lord, remember our Patriarch, our honourable father the Archbishop Abba N.

The Deacon says,

ⲡⲣⲟⲥⲉⲧⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲟⲩ ⲁⲣⲭⲓⲉⲣⲉⲱⲥ ⲙⲙⲱⲛ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲛ̅ⲓ̅ⲙ̅ ⲡⲁⲡⲁ ⲕⲁⲓ ⲡⲁⲧⲣⲓⲁⲣⲭⲟⲩ ⲕⲩⲣⲓⲟⲩ ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲧⲏⲥ ⲙⲉⲅⲁⲗⲏⲥ ⲡⲟⲗⲉⲱⲥ ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁⲥ ⲕⲁⲓ ⲧⲱⲛ ⲟⲣⲑⲟⲇⲟⲝⲱⲛ ⲙⲙⲱⲛ ⲉⲡⲓⲥⲕⲟⲡⲱⲛ.

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and for our orthodox Bishops.[1]

The People answer,

ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest says

ⲁⲉⲓ ⲟⲩⲁ̀ⲣⲉⲝ ⲁ̀ⲣⲉⲝ ⲉ̀ⲣⲟⲕ ⲙⲁⲛ ⲛ̀ ⲝⲁⲙⲙⲏⲩ ⲛ̀ⲣⲟⲙⲙⲓ ⲙⲉⲙ ⲝⲁⲓⲥⲛⲟⲩ ⲛ̀ⲝⲓⲣⲏⲛⲓⲕⲟⲛ.

Preserve him in safety unto us for many years and peaceful times.

[1] The above prayers for the Patriarch are given as in the Missal printed at Rome, but, as explained in a note on p. 10, it is the custom of the Catholic Priests at present to say ⲁ̀ⲣⲓⲫⲙⲓⲛⲓ ⲡ̅ⲉ̅ ⲙ̀ⲙⲟⲛ ⲛⲉⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛ̀ ⲓⲱⲧ ⲉⲧⲁⲓⲛⲟϯ ⲛ̀ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲛ̅ⲓ̅ⲙ̅ (naming the Pope of Rome,) ⲙⲙⲉⲙ ⲡⲉⲩⲕⲉⲱⲫⲏⲣ ⲛ̀ⲗⲉⲓⲧⲟⲩⲣⲩⲟⲥ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲛ̅ⲓ̅ⲙ̅ (naming the Vicar Apostolic.) And the Deacon answers, ⲡⲣⲟⲥⲉⲧⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲟⲩ ⲁⲣⲭⲓⲉⲣⲉⲱⲥ ⲙⲙⲱⲛ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲛ̅ⲓ̅ⲙ̅ ⲙⲙⲉⲙ ⲡⲉⲛⲓⲱⲧ ⲉⲑⲟⲧⲁⲃ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲛ̅ⲓ̅ⲙ̅ ⲕⲁⲓ ⲧⲱⲛ ⲟⲣⲑⲟⲇⲟⲝⲱⲛ ⲙⲙⲱⲛ ⲉⲡⲓⲥⲕⲟⲡⲱⲛ.

ⲉϥϫⲱⲕⲉ̀ⲃⲟⲗ ⲛ̀ ⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲉⲧ ⲁⲕⲧⲉⲙϩⲟⲩⲧϥ ⲉ̀ⲣⲟⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲕ ⲙ̀ⲙⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲕⲁⲧⲁ ⲡⲉⲕⲟⲩⲱϣ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲙ̀ⲙⲁⲁⲅⲓⲟⲛ.

Finishing that holy office of the Pontificate which Thou hast entrusted unto him from Thyself, according to Thine holy and blessed will.

ⲉϥϣⲱⲧⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲥⲁϫⲓ ⲛ̀ⲧⲉ ⲧⲙⲙⲟⲙⲛⲓ ϩⲉⲛ ⲟⲩⲥⲱⲟⲩⲧⲉⲛ.

Rightly dividing the word of truth.

ⲉϥⲁⲙⲟⲛⲓ ⲙ̀ⲙⲁ ⲡⲉⲕⲗⲁⲟⲥ ϩⲉⲛ ⲟⲩⲧⲟⲩⲃⲟ ⲛⲉⲙ ⲟⲩⲙⲙⲟⲙⲛⲓ.

Ruling Thy people in holiness and truth.

ⲛⲉⲙ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲛⲉⲙ ⲛⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲉⲙ ⲛⲓⲇⲓⲁⲕⲱⲛ ⲛⲉⲙ ϩⲙⲟⲟⲩ ⲧⲏⲣⲥ ⲛ̀ⲧⲉ ⲧⲉⲕⲟⲩⲓ ⲙ̀ⲙⲁ ⲙⲁⲧⲁⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲕⲁⲑⲟⲗⲓⲕⲏ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲛ̀ⲉⲕⲕⲗⲏⲥⲓⲁ.

With all the orthodox Bishops, and the Priests, and the Deacons, and all the fulness of Thine One Only Holy Catholic Apostolic Church.

ⲉⲕⲉⲉⲣϫⲁⲣⲓⲍⲉⲥⲑⲉ ⲛ̀ⲱⲟⲧ ⲙⲙⲁⲛ ⲛ̀ ⲟⲩⲙⲓⲣⲏⲛⲏ ⲙⲙⲁ ⲟⲩⲟⲩϫⲁⲓ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲙⲙⲁⲓ ⲛⲓⲃⲉⲛ.

Grant unto them and unto us peace and salvation in every place.

ⲛⲟⲩⲡⲣⲟⲥⲉⲩⲭⲏ ⲇⲉ ⲉ̀ⲧⲟⲩⲓⲣⲓ ⲙⲙⲁⲩⲟⲩ ⲉ̀ϩⲣⲏ ⲉ̀ϫⲱⲛ ⲙⲙⲁ ⲉ̀ϫⲉⲛ ⲡⲉⲕⲗⲁⲟⲥ ⲧⲏⲣϥ ⲙⲙⲁ ⲛⲟⲩⲙ ϩⲱⲛ ⲉ̀ϩⲣⲏ ⲉ̀ϫⲱⲟⲩ.

The prayers which they offer up unto Thee for us and for all Thy people do Thou receive, and also ours for them.

He puts incense into the censer, and continues, holding it in his right hand,

ϣⲟⲡⲟⲩ ⲉ̀ⲣⲟⲕ ⲉ̀ϫⲉⲛ ⲡⲉⲕⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲛⲉⲗⲗⲟⲩⲓⲙⲁⲟⲛ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲉⲟⲩⲥⲟⲟⲓ ⲛ̀ ⲥⲟⲟⲓⲛⲟⲩϥ.

Receive them upon Thine holy reasonable Altar in heaven for a sweet savour of incense.

ⲟⲩⲟⲩ ⲛⲟⲩϫⲁϫⲓ ⲛⲁⲓⲛ ⲧⲏⲣⲟⲩ ⲛⲓ ⲉⲧⲟⲩⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲛⲉⲛⲛ ⲛⲓ ⲉⲧⲉⲛⲥⲉⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲁⲛ ϩⲉⲛⲛϩⲱⲟⲩ ⲛⲁⲁⲃⲉⲃⲓⲱⲟⲩ ⲥⲁⲡⲉⲥϩⲧ ⲙ̀ⲡⲟⲩϭⲁⲗⲁϫ ⲙ̀ⲫⲱⲗⲉⲛⲛ.

And all their enemies visible and invisible do Thou crush speedily and bring down under their feet.

ⲙ̀ⲙⲱⲟⲩ ⲇⲉ ⲁⲣⲉϥ ⲉⲣⲱⲟⲩ ϩⲉⲛ ⲟⲩϥⲓⲣⲏⲛⲏ ⲛⲉⲛⲛ ⲟⲩⲇⲓⲕⲉⲟⲥⲩⲛⲏ ϩⲉⲛ ⲧⲉⲕⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ.

But them do Thou preserve in Thine Holy Church, in peace and righteousness.

The People say,

ⲕⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest continues,[1]

ⲧⲉⲛⲧϥⲟ ⲟⲩⲟⲩ ⲧⲉⲛⲧⲱⲃϥ ⲛ̀ ⲧⲉⲕⲛⲉⲧⲁⲩⲁⲑⲟⲥ ⲡⲓⲛⲁⲓⲣⲱⲛⲓ.

We pray and beseech Thy goodness, O Thou Lover of men!

ⲁⲣⲓϕⲛⲉⲛⲓ ⲡⲟⲥ ⲙⲓⲧⲥⲓⲁ ⲙ̀ⲡⲣⲟⲥⲫⲟⲣⲁ.

Remember, O Lord, the sacrifices, the oblations,

ⲡⲓⲱⲉⲡϥⲛⲟⲩ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲁⲩⲉⲣⲡⲣⲟⲥⲫⲉⲣⲓⲛ.

The thanksgivings of them that have offered

ⲉ ⲟⲩⲧⲁⲓⲟ ⲛⲉⲛⲛ ⲟⲩⲱⲟⲩ ⲛⲁⲛⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ.

Unto the honour and glory of Thine holy Name.

The Deacon says,

ⲧⲱⲃϥ ⲉϩⲉⲛ ⲛⲏ ⲉⲧⲫⲓⲛⲁⲛⲉϥϣⲟⲡⲓ ⲛ̀ ⲙⲓⲧⲥⲓⲁ ⲙ̀ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙⲓⲁⲡⲁⲣⲭⲏ ⲙ̀ⲡⲉϥ ⲙⲓⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲙⲓⲕⲧⲁⲗⲗⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲁⲁ ⲛ̀ⲧⲉⲣⲭⲱⲟⲩⲧ ϩⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ ⲡⲉⲛ-

Make supplication for them who have provided the sacrifices, the oblations, the wine, the oil, the frankincense, the vessels of the altar, that Christ our God may repay

[1] Unless the Office of a Vigil have been said the evening before, in which case, if this prayer have been said then, it may be omitted now.

ⲛⲟⲩⲧ ϯⲯⲉⲃⲓⲱ ⲛⲱⲟⲩ ϩⲉⲛ ⲓⲗⲏⲙ ⲛ̀ⲧⲉ ⲧⲫⲉ: ⲛ̀ⲧⲉⲥⲭⲁ ⲛⲉⲙⲙⲟⲃⲓ ⲙⲁⲛ ⲉ̀ⲃⲟⲗ.

them in the heavenly Jerusalem: may He forgive us our sins.

The People say,

ⲕⲉ̄ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest offers the incense, and continuing to offer till the end of the prayer, says,

ⲯⲟⲡⲟⲩ ⲉ̀ⲣⲟⲕ ⲉ̀ϫⲉⲛ ⲡⲉⲕⲟⲧⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲉⲗⲗⲟⲩⲓⲁⲥⲟⲛ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲉ̀ⲟⲩⲥⲑⲟⲓ ⲛ̀ⲥⲑⲟⲓⲛⲟⲩϥⲓ.

Receive them upon Thine holy reasonable Altar in heaven for a sweet savour of incense;

ⲉ̀ⲃⲟⲛ ⲛ̀ⲧⲉⲕⲙⲉⲧⲡⲓϣⲧ ⲉⲧ ϩⲉⲛ ⲡⲓϥⲏⲟⲩⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲯⲩⲭⲏ ⲛ̀ⲧⲉ ⲡⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲙⲉⲙ ⲡⲉⲕⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ.

Before [the throne of] Thy majesty in heaven, by the ministry of Thine Angels and Thine holy Archangels.

ⲙⲙⲉϥⲣⲏⲧ ⲉⲧⲁⲕϣⲱⲡ ⲉ̀ⲣⲟⲕ ⲛ̀ ⲡⲓⲁϣⲟⲣⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲉⲗⲏ ⲁ̀ⲃⲉⲗ ⲙⲉⲙ ϯⲟⲩⲥⲓⲁ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲁ̀ⲃⲣⲁⲁⲙ ⲙⲉⲙ ϯⲧⲉⲃⲓ ⲃ̄ϯ ⲛ̀ⲧⲉ ϯϫⲏⲣⲁ.

Even as Thou didst accept the offerings of righteous Abel, and the sacrifice of our father Abraham, and the widow's two mites;

ⲡⲁⲓⲣⲏϯ ⲟⲛ ⲡⲓⲕⲉⲉⲧϫⲁⲣⲓⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲛⲉⲕⲉ̀ⲃⲓⲗⲓⲕ ϣⲟⲡⲟⲩ ⲉ̀ⲣⲟⲕ.

Even so do Thou receive the thankofferings of Thy servants;

ⲛⲁ ⲡⲓϩⲟⲧⲉ̀ ⲙⲉⲙ ⲛⲁ ⲡⲓⲕⲟⲩϫⲓ ⲙⲛ ⲉⲧϩⲏⲡ ⲙⲉⲙ ⲙⲛ ⲉⲑⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ.

The rich and the poor, the hidden and the manifest;

ⲙⲛ ⲉⲑⲟⲩⲱϣ ⲉ̀ⲓⲙⲓ ⲙⲁⲕ ⲉ̀ⲃⲟⲛ ⲟⲩⲟϩ ⲙⲙⲉⲟⲛ ⲛ̀ⲧⲱⲟⲩ: ⲙⲉⲙ ⲙⲛ ⲉⲧⲁⲧⲓⲛⲓ ⲙⲁⲕ ⲉ̀ⲃⲟⲛ ϩⲉⲛ ⲛⲁⲓ ⲉ̀ϩⲟⲟⲩ

Them that are fain to offer unto Thee their gifts, but have not [wherewithal]; and them that have offered unto

ⲛ̀ⲧⲉ ϥⲟⲟⲩ ⲛ̀ⲛⲁⲓ ϩⲱⲣⲟⲛ ⲛⲁⲓ.

Thee these oblations this day.

ⲙⲙⲟⲓ ⲛⲱⲟⲩ ⲛ̀ ⲙⲁⲧⲧⲁⲕⲟ ⲛ̀ⲧⲯⲉⲃⲓⲱ ⲛ̀ⲛⲓⲙ ⲉⲑⲙⲁⲧⲁⲕⲟ.

Grant unto them incorruptible things in place of corruptible;

ⲛⲁ ⲛⲓϥⲏⲟⲩⲓ ⲛ̀ⲧⲯⲉⲃⲓⲱ ⲛ̀ ⲛⲁ ⲡⲕⲁϩⲓ.

The things of heaven for the things of earth;

ⲛⲓⲯⲩⲭⲉⲡⲉϩ ⲛ̀ⲧⲯⲉⲃⲓⲱ ⲛ̀ ⲛⲓⲡⲣⲟⲥⲟⲩⲥⲛⲟⲩ.

Things eternal for things temporal.

ⲡⲟⲩⲏⲟⲩ ⲡⲟⲩⲧⲁⲙⲓⲟ ⲙⲙⲁϩⲟⲩ ⲉⲃⲟⲗ ⲛ̀ ⲁⲅⲁⲑⲟⲛ ⲙⲡⲓⲃⲉⲛ.

Fill Thou their houses and their garners with all good.

ⲙⲙⲁⲧⲁⲕⲧⲟ ⲉⲣⲱⲟⲩ ⲡ̅ⲥ̅ ⲛ̀ ⲧⲭⲟⲙ ⲛ̀ⲧⲉ ⲡⲉϫⲁⲓⲅⲉⲗⲟⲥ ⲙⲉⲙ ⲡⲉϫⲁⲣⲭⲁⲓⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ.

Defend them, O Lord, by the power of Thine Angels and Thine holy Archangels.

ⲙⲙⲫⲣⲏ† ⲉⲧⲁⲩⲉⲣϩⲙⲉⲧⲉ ⲙⲙⲉⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ.

Even as they have remembered Thine holy Name upon earth;

ⲁⲣⲓⲡⲟⲩⲙⲉⲧⲉ ϩⲱⲟⲩ ⲡ̅ⲥ̅ ϩⲉⲛ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ϩⲉⲛ ⲛⲁⲓ ⲕⲉ ⲉⲱⲛ ϥⲁⲓ ⲙⲡⲉⲣϫⲁⲩ ⲛ̀ⲥⲱⲕ.

Remember Thou them also, O Lord, in Thy kingdom, and leave them not helpless in this world.

The Deacon says:

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest:

ⲡⲁⲗⲓⲛ ⲙⲙⲁⲣⲉⲛ†ϩⲟ ⲉ ϥ† ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ϥⲓⲱⲧ ⲙ̀ ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩ† ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

Again let us pray to God Almighty, the Father of our Lord and God and Saviour Jesus Christ.

ⲧⲉⲛ†ϩⲟ ⲟⲩⲟϩ ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ ⲧⲉⲕⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲡⲓⲙⲓⲣⲱⲙⲓ.

We pray and beseech Thy goodness, O Thou lover of men.

ⲁ̀ⲣⲓⲫⲉⲉⲉⲧⲓ ⲡ̅ⲉ̅ ⲛ̀ ⲛⲉⲛ-ⲭⲓⲡⲱⲟⲩⲧ†. Lord, remember our congregations.

Here he makes the sign of the Cross over the People.

ⲥⲉⲉⲟⲩ ⲉ̀ⲣⲱⲟⲩ. Bless them.

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲏⲥ ⲁⲅⲓⲁⲥ ⲉⲕⲕⲗⲏⲥⲓⲁⲥ ⲧⲁⲩⲧⲏⲥ ⲕⲁⲓ ⲧⲱⲛ ⲥⲩⲛⲉⲗⲉⲩⲥⲉⲱⲛ ⲏⲉⲉⲱⲛ. ⲁⲉⲉⲏⲛ. Pray for this holy Church, and for our congregations. Amen.

The People answer,

ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest says,

ⲉⲉⲏⲓⲥ ⲉⲑⲟⲣⲩⲱⲟⲩⲛ ⲛⲁⲛ ⲛ̀ⲁⲧⲉⲣⲕⲱⲗⲩⲓⲛ ⲛ̀ⲁⲧⲧⲁϩⲣⲟ ⲉⲑⲣⲉⲛⲁⲓⲧⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲕⲟⲩⲱϣⲩ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁⲉⲉⲉⲁⲅⲓⲟⲛ. Grant that they be unto us without trouble or hindrance, that we may hold them according to Thine holy and blessed will—

He stretches his hand over the Altar eastward, holding the Veil,

ϩⲁⲓⲛⲓ ⲛ̀ ⲉⲩϫⲏ. Houses of prayer—

He stretches his hand westward,

ϩⲁⲓⲛⲓ ⲛ̀ ⲧⲟⲩⲃⲟ. Houses of holiness—

He stretches his hand northward,

ϩⲁⲓⲛⲓ ⲛ̀ ⲥⲉⲉⲟⲩ. Houses of blessing—

He stretches his hand southward, making the sign of the Cross.

ⲁ̀ⲣⲓϫⲁⲣⲓⲍⲉⲥⲑⲉ ⲁⲉⲉⲉⲱⲟⲩ ⲛⲁⲛ ⲡⲟ̅ⲥ̅ ⲛⲉⲁⲁ ⲛⲉⲕⲉ̀ⲃⲓⲁⲓⲕ ⲉⲟⲩⲛⲟⲩ ⲛⲉⲉⲛⲉⲛⲥⲱⲛ ϣⲁ-ⲉ̀ⲡⲉϩ. Grant them unto us, O Lord, and the same unto Thy servants who shall be after us for ever.

He takes the censer, offers incense thrice towards the Altar, and says,

ⲧⲱⲟⲩⲕ ⲡ̅ⲥ̅ ⲫ† ⲙⲙⲁⲣⲟⲩ-ϫⲱⲣ ⲉⲃⲟⲗ ⲛ̀ϫⲉ ⲛⲉⲕϫⲁⲓ ⲧⲏⲣⲟⲩ.

ⲙⲙⲁⲣⲟⲩⲫⲱⲧ ⲉⲃⲟⲗ ϩⲁ-ⲧⲉϩ ⲙ̀ⲙⲉ ⲛⲉⲕϩⲟ ⲛ̀ϫⲉ ⲟⲩⲟⲛ ⲙⲡⲓⲃⲉⲛ ⲉⲑⲙⲙⲟⲥ† ⲙ̀ⲙⲉ ⲛⲉⲕ-ⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲃ.

Arise, O Lord God! Let all Thine enemies be scattered.

Let all that hate Thine holy Name flee before Thy face.

He turns westward, and thrice incenses the Priests, the Deacons, and the People, and then again eastward, and offers incense thrice, and says,

ⲛⲉⲕⲗⲁⲟⲥ ⲁⲉ ⲙⲙⲁⲣⲉϥϣⲱ-ⲡⲓ ϩⲉⲛ ⲡⲓⲥⲙⲟⲩ ⲛ̀ⲧⲉ ϩⲁⲛⲁⲛϣⲟ ⲛ̀ϣⲟ ⲛⲉⲙⲙ ϩⲁⲛ-ⲟⲃⲁ ⲛ̀ⲟⲃⲁ ⲉⲧ̀ⲣⲓ ⲧⲏⲣⲟⲩ ϩⲉⲛ ⲛⲉⲕⲟⲩϣⲩ.

ϩⲉⲛ ⲡⲓϩⲙⲟⲩ ⲛⲉⲙⲙ ⲡⲓ-ⲙⲉⲧϣⲉⲛϩⲏⲧ ⲛⲉⲙⲙ †-ⲙⲉⲧⲙⲙⲁⲓⲣⲱⲙⲉ ⲛ̀ⲧⲉ ⲛⲉⲕ-ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ ⲛⲉⲡ̅ⲥ̅ ⲟⲩⲟϩ ⲛⲉⲡⲡⲟⲩ† ⲟⲩⲟϩ ⲡⲉⲡ-ⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ.

But let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold, may they all do Thy will.

Through the grace and mercies and love-toward-men of Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ.

Here he offers incense again thrice towards the Altar.

ϥⲁⲓ ⲉ̀ⲧⲉ ⲉⲃⲟⲗϩⲓⲧⲟⲧϥ ⲉ̀ⲣⲉ ⲡⲓⲱ̀ⲟⲩ ⲛⲉⲙⲙ ⲡⲓⲧⲁⲓⲟ̀ ⲛⲉⲙⲙ ⲡⲓⲁ̀ⲙⲁϩⲏ ⲛⲉⲙⲙ †-ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲉⲣⲡⲣⲉⲡⲓ ⲙⲁⲕ ⲛⲉⲙⲙⲁϥ ⲛⲉⲙⲙ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲙⲑⲟ ⲛ̀-ⲟⲙⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲙⲁⲕ †ⲛⲟⲩ ⲛⲉⲙⲙ ⲥⲛⲟⲩ ⲙⲡⲓϩⲉⲛ ⲛⲉⲙⲙ ⲩⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ. ⲁⲙⲏⲛ.

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

He censes the Assistant Priest, and then gives him the censer, or else to the Deacon, saying in Arabic,[1]

بِالْحَقِيقَةِ In truth.[2]

The People repeat the Nicene Creed.

ⲧⲉⲡⲓⲥⲧⲓⲥ ⲉ ⲟⲩⲛⲟⲩϯ ⲛ̀ⲛⲟⲩⲧ ⲫⲓⲱⲧ ⲡⲓⲡⲁⲛⲧⲟ-ⲕⲣⲁⲧⲱⲣ ⲫⲏ ⲉⲧ ⲁⲥϥⲟⲩⲁⲓⲟ̀ ⲛ̀ ⲧⲫⲉ ⲛⲉⲩⲁ ⲡⲓⲕⲁϩⲓ ⲙⲏ ⲉ̀ⲧⲟⲩⲙⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛⲉⲩⲁ ⲙⲏ ⲉ̀ⲧⲉⲛ ⲥⲉⲙⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲁⲙ.

We believe in one God, the Father Almighty, Who hath created heaven and earth, the things which are seen and the things which are not seen.

ⲧⲉⲡⲓⲥⲧⲓⲥ ⲉ ⲟⲩⲟⲥ̄ ⲛ̀ⲛⲟⲩⲧ ⲓⲏⲥ̄ ⲡ̄ⲭ̄ⲥ ⲡϣⲏⲣⲓ ⲉⲛ ϥ̀ ⲡⲓⲙⲉⲧⲟⲩⲉⲛⲏⲥ ⲡⲓⲙⲉⲓⲥⲓ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲫⲓⲱⲧ ϩⲁⲛϣⲟⲩ ⲛ̀ ⲛⲓⲉⲱⲛ ⲧⲏⲣⲟⲩ.

We believe in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all worlds;

ⲉⲟⲩⲟⲩⲱⲓⲛⲓ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲟⲩⲟⲩⲱⲓⲛⲓ: ⲟⲩⲛⲟⲩϯ ⲛ̀ⲧⲁϥ-ⲙⲉⲏⲓ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲟⲩⲛⲟⲩϯ ⲛ̀ⲧⲁϥⲙⲉⲏⲓ: ⲟⲩⲙⲓⲥⲓ ⲡⲉ ⲟⲩⲑⲉⲟⲩⲁⲓⲟ̀ ⲁⲙ ⲡⲉ: ⲟⲩⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲡⲉ ⲛⲉⲩⲁ ⲫⲓⲱⲧ: ⲫⲏ ⲉⲧⲁ ϩⲱϥ ⲛⲓⲃⲉⲛ ϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ.

Light of light;[3] very God of very God; begotten, not made; being of one Substance with the Father; by Whom all things were made;

ϕⲁⲓ ⲉⲧⲉ ⲉⲑⲃⲏⲧⲉⲛ ⲁ̀ⲛⲟⲛ ϩⲁ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲩⲁ ⲉⲑⲃⲉ ⲡⲉⲛⲟⲩϫⲁⲓ ⲁϥ̀ ⲉ̀ ⲡⲉⲥⲏⲧ ⲉ̀-

Who for us men and for our salvation came down from heaven; He was incar-

[1] The rubric does not direct that the Priest should say anything, but that the Deacon should say, ⲉⲛ ⲥⲟⲫⲓⲁ ⲑⲉⲟⲩ ⲡⲣⲟⲥⲭⲱⲙⲉⲛ: ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ: ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ: ϩⲉⲛ ⲟⲙⲓⲕⲁⲓⲟⲥⲩⲛⲏ. Let us attend in the wisdom of God. Lord, have mercy. Lord, have mercy. In righteousness.

[2] The Coptic is ϩⲉⲛ ⲟⲙⲙⲉⲑⲙⲏⲓ, but it is always said in Arabic. The people repeat it.

[3] The phrase "God of God," does not appear.

ⲃⲟⲗⲇⲉⲛ ⲧⲫⲉ : ⲁⲩⲥⲥⲁⲣⲝ ⲉⲃⲟⲗⲇⲉⲛ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙⲙ ⲉⲃⲟⲗⲇⲉⲛ ⲙⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ.

nate of the Holy Ghost and of the Virgin Mary;

ⲟⲩⲟⲇ ⲁⲩⲉⲣⲣⲱⲙⲓ : ⲟⲩⲟⲇ ⲁⲧⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙⲙⲟⲥ : ⲉⲡⲣⲏ ⲉⲭⲱⲛ ⲡⲁⲇⲓⲉⲛ ⲡⲟⲛⲧⲓⲟⲥ ⲡⲓⲗⲁⲧⲟⲥ.

And He became man; and He was crucified for us under Pontius Pilate;

ⲁⲩⲱⲉⲡⲙⲙⲁⲩ ⲟⲩⲟⲇ ⲁⲧⲕⲟⲥⲕ : ⲟⲩⲟⲇ ⲁⲩⲧⲱⲛⲕ ⲉⲃⲟⲗⲇⲉⲛ ⲛⲏ ⲉⲑⲙⲙⲱⲟⲩⲧ ⲇⲉⲛ ⲡⲓⲉⲓⲟⲟⲩ ⲙⲙⲁⲩ ⲱⲟⲙⲉⲧ ⲕⲁⲧⲁ ⲡⲓⲅⲣⲁⲫⲏ.

He suffered and was buried; and the third day He rose again from the dead, according to the Scriptures;

ⲁⲩⲱⲟⲡⲁⲩ ⲉ ⲡⲱⲟⲓ ⲉ ⲡⲓⲫⲏⲟⲩⲓ ⲁⲩⲉⲓⲙⲓ ⲥⲁⲟⲩⲓⲧⲙⲁⲓ ⲙⲡⲉⲥⲓⲱⲧ ⲕⲁⲓ ⲡⲁⲗⲓⲛ ⲉⲩⲛⲏⲟⲩ ⲇⲉⲛ ⲡⲉⲥⲱⲟⲩ ⲉ ⲧⲉⲁⲡ ⲉ ⲛⲏ ⲉⲧⲟⲛⲇ ⲛⲉⲙⲙ ⲛⲏ ⲉⲑⲙⲙⲱⲟⲩⲧ : ⲫⲏ ⲉⲧⲉ ⲧⲉⲩⲙⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲁⲑⲱⲟⲩⲛⲕ ⲧⲉ.

He ascended up into the heavens; He sat down at the right hand of His Father; and He will come again in His glory to judge the living and the dead; of Whose kingdom there shall be no end.

ⲥⲉ ⲧⲉⲛⲛⲁⲩϯ ⲉ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲡⲟⲥ ⲡⲛⲉⲩϯ-ⲙⲙⲁⲩⲟ ⲫⲏ ⲉⲑⲛⲏⲟⲩ ⲉⲃⲟⲗⲇⲉⲛ ⲫⲓⲱⲧ ⲛⲉⲙⲙ ⲡⲱⲏⲣⲓ:[1] ⲥⲉ ⲟⲩⲱⲱⲧ ⲙⲙⲟⲥ ⲥⲉ ⲧⲱⲟⲩⲛⲁⲩ ⲛⲉⲙⲙ ⲫⲓⲱⲧ ⲛⲉⲙⲙ ⲡⲱⲏⲣⲓ : ⲫⲏ ⲉⲧⲁⲩⲥⲁⲭⲓ ⲇⲉⲛ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ : ⲉ ⲟⲩⲓ ⲛⲁⲧⲓⲁ ⲛⲕⲁⲑⲟⲗⲓⲕⲏ ⲛⲁⲡⲟⲥ-ⲧⲟⲗⲓⲕⲏ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ.

And we believe in the Holy Ghost, the Lord, the Giver of life, Who proceedeth from the Father and the Son;[1] He is worshipped and glorified with the Father and the Son; Who spake by the Prophets. In one holy Catholic Apostolic Church.

ⲧⲉⲡⲉⲣⲙⲙⲟⲗⲟⲅⲓⲛ ⲛⲟⲩ-

We acknowledge one Bap-

[1] Of course the Monophysites do not say ⲙⲙⲁⲩ ⲡⲱⲏⲣⲓ—and the Son.

ⲱⲁⲥ ⲛ̀ⲟⲩⲱⲧ ⲉ̀ ⲡϫⲱⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉⲙⲡⲟⲃⲓ.

tism for the remission of our sins,

ⲧⲉⲙϫⲟⲩⲱⲧ ⲉⲃⲟⲗϩⲓⲧⲟⲩ ⲛ̀ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲙⲓⲣⲉϥⲱⲟⲩⲧ ⲛⲉⲁⲓ ⲙⲡⲱⲛϩ ⲛ̀ⲧⲉ ⲡⲓⲱⲛ ⲉⲑⲙⲏⲟⲩ. ⲁⲙⲏⲛ.

We look for the resurrection of the dead, and the life of the world to come. Amen.

When the Priest has finished the Creed, he washes his hands thrice, at the south corner, saying as before,

Wash me; I shall be whiter than snow.

Make me to hear of joy and gladness; the bones that are broken will rejoice.

I will wash mine hands in innocency, and will go round about Thine Altar, O Lord, that I may hear the sound of praise.

He turns westward and wrings his hands before the People; then dries them; and when the People have finished the Creed turns westward, bows to the Priests, and makes the sign of the Cross over the People, saying,

ⲉⲓⲣⲏⲛⲏ ⲡⲁⲥⲓⲛ. Peace be unto all.

The People answer,

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And with thy spirit.

The Priest says the Prayer of the Kiss, called of S. Basil, as follows:[1]

ⲫ† ⲡⲓⲛⲓⲱϯ ⲡⲓⲱⲁⲉⲛⲉϩ ⲫⲏ ⲉⲧⲁϥⲕⲱⲧ ⲁ̀ⲛ ⲛⲓⲣⲱⲙⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ϯⲙⲉⲧⲁⲧⲁⲕⲟ ⲟⲩⲟϩ ⲫⲙⲟⲩ ⲉⲧⲁϥⲓ̀ ⲉ̀ϩⲟⲩⲛ ⲉ̀ ⲡⲓⲕⲟⲥⲙⲟⲥ ϩⲓⲧⲉⲛ ⲡⲓⲫⲟⲛⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁⲓⲁⲃⲟⲗⲟⲥ

O great [and] everlasting God, Who didst create man in incorruption, and by the life-giving manifestation of Thine Only-begotten Son our Lord and God and Saviour

[1] The Missal gives two more alternative prayers of the Kiss of Peace, and after ⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲁⲗⲗⲏⲗⲟⲩⲥ K.T.Λ. three hymns (alternative), apparently to be sung during the ceremony, the last being in honour of the Saints, and capable of addition according to the feast. The whole ceremony being now seemingly always omitted, the hymn is omitted also. The first is, "Come unto us to-day, O our Lord Christ! enlighten us through Thy supreme Godhead. Send down upon us this abundant grace of Thine Holy Spirit the Comforter."

ⲁⲕⲭⲉⲣⲭⲱⲣϥ ⲉⲓⲧⲉⲛ ⲡⲓⲟⲩⲱⲛϩⲉⲃⲟⲗ ⲛ̀ⲣⲉϥⲧⲁⲡϩⲟ ⲛ̀ⲧⲉ ⲡⲉⲕⲥⲙⲟⲩⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ ⲡⲉⲡ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲡⲛⲟⲩⲧ ⲟⲩⲟϩ ⲡⲉⲡⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

Jesus Christ, didst destroy that death which by the envy of the devil hath entered into the world.

ⲟⲩⲟϩ ⲁⲕⲙⲉⲩⲉ ⲙ̀ⲙⲁⲓ ⲛ̀ⲧⲕⲁϩⲓ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ϩⲓⲣⲏⲛⲏ ϯⲉ̀ⲃⲟⲗϩⲉⲛ ⲡⲓⲫⲛⲟⲩⲓ.

And hast filled the whole world with peace from heaven.

ⲑⲁⲓ ⲉⲧ ⲉⲣⲉϥⲥⲧⲣⲁⲧⲓⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ϯⲱⲟⲩⲁⲁⲕ ⲛ̀ϩⲏⲧⲥ ⲉⲧⲭⲱⲙⲙⲉ.

For which the host of Angels doth glorify Thee, saying,

ⲭⲉ ⲱⲟⲩ ⲙ̀ⲙⲁϥ ϩⲉⲛ ⲡⲏ ⲉⲧ ϭⲟⲥⲓ ⲙⲉⲙ ⲟⲩϩⲓⲣⲏⲛⲏ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ ⲙⲉⲙ ⲟⲩϯⲙⲁⲁϯ ϩⲉⲛ ⲡⲓⲣⲱⲙⲉ.

Glory to God in the highest, and peace on earth, and good will toward men.

The Deacon says,

ⲡⲣⲟⲥⲉⲩϧⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲏⲥ ⲧⲉⲗⲉⲓⲁⲥ ⲉⲓⲣⲏⲛⲏⲥ ⲕⲁⲓ ⲁ-ⲅⲁⲡⲏⲥ ⲕⲁⲓ ⲧⲱⲛ ⲁⲩⲓⲱⲛ ⲁⲥⲡⲁⲥⲙⲱⲛ ⲧⲱⲛ ⲁⲡⲟⲥ-ⲧⲟⲗⲱⲛ.

Pray for perfect peace and love, and the holy kisses of the Apostles.

The People say,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest says,

ϩⲉⲛ ⲡⲉⲕⲧⲙⲁϯ ⲫϯ ⲙⲙⲟⲩ ⲛ̀ ⲛⲉⲛϩⲏⲧ ϩⲉⲛ ⲧⲉⲕϩⲓⲣⲏⲛⲏ.

In Thy good will, O God, fill our hearts with Thy peace.

ⲟⲩⲟϩ ⲙⲙⲁⲧⲟⲩⲃⲟⲩ ⲉ̀ⲃⲟⲗϩⲁ ⲑⲱⲗⲉⲃ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲙ ϫⲣⲟϥ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲙ ⲙⲉⲧϣⲟⲃⲓ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲙ ⲡⲁⲛⲟⲩⲣⲓⲁ ⲛⲓⲃⲉⲛ.

And cleanse us from every stain, and every guile, and every hypocrisy, and every iniquity.

ⲛⲉⲙⲙ ϯⲙⲙⲉⲧⲣⲉϥⲉⲣϥⲙⲉⲧⲓ

And the remembrance of

ⲛⲧⲉ ϯⲕⲁⲕⲓⲁ ⲉⲧⲉⲣⲫⲟⲣⲓⲛ ⲉⲃⲟⲗ.

injuries, which bringeth death.

ⲟⲩⲟⲉ ⲁⲣⲓⲧⲉⲛ ⲛⲉⲙⲙⲱⲁ ⲧⲏⲣⲉⲛ ⲛⲉⲛⲛⲏⲃ ⲉⲑⲣⲉⲛⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲛ̀ ⲛⲉⲛⲉ̀ⲣⲏⲩ ϩⲉⲛ ⲟⲩⲫⲓ ⲉ̀ⲑⲟⲩⲁⲃ.

And make us all meet, O our Lord, to greet one another with an holy kiss.

ⲉ̀ ⲡϫⲓⲛ ⲧⲉⲛⲥⲩ ϩⲉⲛ ⲟⲩⲙⲉⲧⲁⲧϩⲓⲧⲉⲛ ⲉ̀ ⲡϩⲁⲛ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲧⲉⲕⲁⲱⲣⲉⲁ ⲛ̀ ⲁⲙⲙⲟⲩ ⲟⲩⲟⲉ ⲛ̀ⲉⲡⲟⲧⲣⲁⲡⲓⲟⲛ ϩⲉⲛ ⲡ̀ⲭ̀ⲥ ⲓ̀ⲏ̀ⲥ ⲡⲉⲛ̀ⲥ̀:

That we may share therein without reprobation unto judgment from Thine immortal and heavenly gift, through Christ Jesus our Lord,

ϥⲁⲓ ⲉ̀ⲧⲉ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲥ ⲉ̀ⲣⲉ ⲡⲓⲱ̀ⲟⲩ ⲛⲉⲙⲙ ⲡⲓⲧⲁⲓⲟ̀ ⲛⲉⲙⲙ ⲡⲓⲁ̀ⲙⲙⲁϩⲓ ⲛⲉⲙⲙ ⲧ̀ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲉⲣⲡⲣⲉⲡⲓ ⲙ̀ⲡⲁⲕ ⲛⲉⲙⲙⲁϥ ⲛⲉⲙⲙ ⲡⲓⲡⲛⲉⲩⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲣⲉϥⲧⲁⲙϭⲟ ⲛ̀ⲟⲩⲙⲙⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲙⲁⲕ ⲧ̀ⲛⲟⲩ ⲛⲉⲙⲙ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲙ ⲱⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ. ⲁⲙⲏⲛ.

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

The Deacon says,

ⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲁⲗⲗⲏⲗⲟⲩⲥ ⲉⲛ ⲫⲓⲗⲏⲙⲁⲧⲓ ⲁⲅⲓⲱ.

Greet one another with an holy kiss.[1]

The People say,

ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ: ⲛⲁⲓ ⲕⲩⲣⲓⲉ: ⲉ̀ⲧⲉ ϥⲁⲓ ⲡⲉ.

Lord, have mercy; Lord, have mercy; Lord, have mercy: Yea, Lord; so be it.

ⲓ̀ⲏ̀ⲥ ⲡ̀ⲭ̀ⲥ ⲡⲱⲏⲣⲓ ⲙ̀ⲡⲛⲟⲩⲧⲓ ϣⲁ ϕⲧ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ ⲟⲩⲟⲉ ⲛⲁⲓ ⲛⲁⲛ.

O Jesus Christ, Son of God, hear us and have mercy upon us!

[1] The kiss of peace is now unknown, but the translator is informed that among the Monophysites the congregation at this point sometimes touch one another's hands, and then kiss their own.

ⲧⲁⲛⲁⲫⲟⲣⲁ. THE CANON.

The Priest uncovers his head, and removes the great veil from the bread and wine, and the Deacon says,

προσφερειν : προσφερειν : προσφερειν κατα τροπον : σταθητε : κατα τρομον.

Offer, offer, offer in order—stand ye—with trembling—

εις ανατολας βλεψατε.

Look eastward.

προσχωμεν : ελεος ειρηνης : θυσια αινεσεως.

Let us attend; [it is] a mercy of peace, a sacrifice of praise.

The People answer,

ελεος ειρηνης : θυσια αινεσεως.

A mercy of peace, a sacrifice of praise.

The Priest turns towards the People, and signs the Cross over them, saying,

ο κυριος μετα παντων υμων.

The Lord be with you all.

The People answer,

και μετα του πνευματος σου.

And with thy spirit.

The Priest turns towards the Deacon, and signs the Cross over him, saying,

ανω υμων τας καρδιας.

[Lift] up your hearts.

The People answer,

εχωμεν προς τον κυριον.

Let us have them [lifted up] unto the Lord.

He crosses himself, and says,

ευχαριστησωμεν τω κυριω.

Let us give thanks unto the Lord.

The People answer,

αξιον και δικαιον.

[It is] meet and right.

The Priest says,

ⲁⲝⲓⲟⲛ ⲕⲁⲓ ⲇⲓⲕⲁⲓⲟⲛ: ⲁⲝⲓⲟⲛ ⲕⲁⲓ ⲇⲓⲕⲁⲓⲟⲛ: ⲁⲝⲓⲟⲛ ⲕⲁⲓ ⲇⲓⲕⲁⲓⲟⲛ: ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ ⲥⲉⲛ ⲟⲩⲙⲉⲑⲙⲏ: ⲁⲝⲓⲟⲛ ⲕⲁⲓ ⲇⲓⲕⲁⲓⲟⲛ.

Meet and right, meet and right, meet and right, for verily [it is] just, meet and right.

ⲫⲏ ⲉⲧⲱⲟⲛ ⲫⲓⲏⲃ ⲡⲟ̅ⲥ̅ ⲫ† ⲛ̀ⲧⲉ †ⲙⲉⲑⲙⲏ.

Who is the Lord, the Lord God of Righteousness.

ⲫⲏ ⲉⲧⲱⲟⲛ ⲥⲁⲭⲱⲟⲩ ⲛ̀ ⲛⲓⲉ̀ⲛⲉⲥ ⲟⲩⲟⲥ ⲉⲧⲟⲓ ⲛ̀ⲟⲩⲣⲟ ⲙⲁⲉ̀ⲛⲉⲥ.

Who is before the worlds, and is King for ever.

ⲫⲏ ⲉⲧⲱⲟⲛ ⲥⲉⲛ ⲛⲏ ⲉⲧⲥⲟⲥⲓ ⲟⲩⲟⲥ ⲉⲧⲭⲟⲩⲱⲧ ⲉ̀ⲭⲉⲛ ⲛⲏ ⲉⲧⲟⲉⲃⲓⲏⲟⲩⲧ.

Who is in the highest, and Who beholdeth the things which are lowly,

ⲫⲏ ⲉⲧⲁⲥⲭⲑⲙⲙⲓⲟ̀ ⲛ̀ ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁⲉⲓ ⲛⲉⲙ ⲫⲓⲟⲙ ⲛⲉⲙ ⲛⲏ ⲉⲧⲉⲛⲥⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ.

Who hath created the heaven and the earth, and the sea, and all things that are in them.

ⲫⲓⲱⲧ ⲙ̀ⲙⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟⲉ ⲡⲉⲛⲓⲱⲧ† ⲟⲩⲟⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

Father of our Lord and God and Saviour Jesus Christ.

ⲫⲁⲓ ⲉⲧⲁⲕⲑⲁⲙⲙⲓⲟ̀ ⲉ̀ ⲡⲧⲏⲣⲥ ⲉ̀ⲃⲟⲗⲅⲓⲧⲟⲧⲥ ⲛⲏ ⲉⲧⲟⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲏ ⲉⲧⲉⲛⲥⲉⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲁⲛ.

Who hast created all things by Him, the things which are seen and the things which are not seen.

ⲫⲏ ⲉⲧⲅⲉⲙⲙⲓ ⲅⲓⲭⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲛ̀ⲧⲉ ⲡⲉⲥⲱⲟⲩ.

Who sitteth upon the throne of His glory.

ⲫⲏ ⲉⲧⲟⲩⲟⲩⲱⲱⲩⲧ ⲙ̀ⲙⲁⲩ ⲅⲓⲧⲉⲛ ⲭⲟⲙ ⲡⲓⲃⲉⲛ ⲉ̀ⲑⲟⲩⲁⲃ.

Whom all the holy powers do worship.

The Deacon says,

ⲟⲓ ⲕⲁⲑⲏⲙⲙⲉⲛⲟⲓ ⲁⲛⲁⲥⲑⲛⲧⲉ.

Ye that be sitting, arise.

The Priest says,

ⲫⲏ ⲉⲧⲟⲩⲁⲓⲉⲣⲁⲧⲟⲩ ⲛⲁⲩ-
ⲣⲁϥ ⲛ̀ⲧⲁⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ
ⲡⲓⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲓⲁⲣⲭⲏ
ⲙⲉⲝⲟⲩⲥⲓⲁ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲡⲓ-
ⲙⲉⲧⲟ̅ⲥ ⲛⲓⲭⲟⲙ.

Around Whom do stand the Angels, and the Archangels, the Principalities, the Powers, the Thrones, the Lordships, the Mights.

The Deacon says,

ⲉⲓⲥ ⲁⲡⲁⲧⲟⲗⲁⲥ ⲃⲗⲉⲯⲁⲧⲉ.

Look eastward.

The Priest says,

ⲛ̀ⲑⲟⲕ ⲅⲁⲣ ⲉⲧⲟⲩⲁⲓⲉⲣⲁ-
ⲧⲟⲩ ⲉⲃ̀ⲟⲗ ⲛⲉⲕⲕⲱϯ ⲛ̀ⲧⲁⲉ ⲛⲓ-
ⲭⲉⲣⲟⲃⲓⲙ ⲉⲟⲙⲙⲉϩ ⲉⲃ̀ⲟⲗ
ⲛⲉⲙ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲛⲁ
ⲛⲓⲥⲟⲟⲩ ⲛ̀ⲧⲉⲛϩ.

For round about Thee do stand the Cherubim full of eyes, and the Seraphim with six wings.

ⲉⲧⲉⲣϩⲩⲙⲛⲟⲥ ⲇⲉⲛ ⲟⲩ-
ⲙⲟⲩⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ ⲁⲧⲭⲁ-
ⲣⲱⲟⲩ ⲉⲧⲭⲱⲱⲙⲙⲟⲥ.

They sing without ceasing, with unfailing voices, they cry [unto Thee,]

The People sing,[1]

ⲧⲫⲉ ⲣⲁⲩⲓ: ⲡⲕⲁϩⲓ ⲑⲉ-
ⲗⲏⲗ: ⲁⲛⲓⲭⲉⲣⲟⲃⲓⲙ
ⲧⲫⲱⲣⲡ ⲛ̀ ⲛⲟⲩⲧⲉⲛϩ ⲉⲧ-

Rejoice, O Thou heaven! shout aloud, O earth! The Cherubim have spread their

[1] There are five of these Responsories or Prefaces among which one is chosen at will, but that here given is the most usual. The longest is as follows: "Let us sing with the Angels and the heavenly host [to Him] Who is the Father and the Son and the Holy Ghost. Holy art Thou, O our God! Holy art Thou, O our Saviour! Holy art Thou, O the Creator! Holy art Thou, the Life-giver! Holy art Thou, the Object of our worship! Holy art Thou, the Great! Holy art Thou, the Blessed One! Holy art Thou, the Word! Holy art Thou, our Hope! Holy art Thou, the Son of God! Holy art Thou, Jesus Christ, and Thy Mother, the Virgin Mary, the fair dove, Mary, the Mother of God, Mary, the Mother of Jesus Christ. Thine are the glory and the power, the honour and the might, unto ages of ages. As good and One that lovest man, have mercy upon us according to the greatness of Thy mercy. Alleluia, Alleluia, Alleluia. Glory be to Thee, O our God! Holy, Holy, Holy, [is] the Lord of Sabaoth. Lord, have mercy. Both now, and ever, and unto the ages of ages. Amen."

The translator believes that the use of any of these Responsories is considered optional, and is very often omitted, and the Priest after ⲉⲧⲭⲱⲱⲙⲙⲟⲥ simply says ⲁⲅⲓⲟⲥ &c.

ⲱⲩⲉⲃⲟⲗ ⲩⲁ ⲩⲟⲩⲧ ⲛ̀ⲥⲟⲛ ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲛ̀ ⲧⲧⲣⲓⲁⲥ.

wings! they cry aloud three times, according to the type of the Trinity.

The Priest continues,

ⲁⲅⲓⲟⲥ : ⲁⲅⲓⲟⲥ : ⲁⲅⲓⲟⲥ ⲥⲩ ⲕⲩⲣⲓⲉ : ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

Holy, Holy, Holy art Thou, O Lord! Alleluia.

ⲇⲟⲝⲁ ⲡⲁⲧⲣⲓ ⲕⲁⲓ ⲩⲓⲱ ⲕⲁⲓ ⲁⲅⲓⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ.

Glory be to the Father, and to the Son, and to the Holy Ghost.

ⲕⲁⲓ ⲛⲩⲛ ⲕⲁⲓ ⲁⲉⲓ ⲕⲁⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲱⲛⲁⲥ ⲧⲱⲛ ⲁⲓⲱⲛⲱⲛ. ⲁⲙⲏⲛ.

Both now, and ever, and unto the ages of ages. Amen.

The Priest and Choir together sing,

ⲡⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲙⲉⲙ ⲡⲓⲥⲉⲣⲁⲫⲓⲙ ⲉⲧⲱⲱⲃ ⲉⲧⲭⲱⲙⲙⲟⲥ : ⲭⲉ ⲁⲅⲓⲟⲥ ⲁⲅⲓⲟⲥ ⲁⲅⲓⲟⲥ ⲕⲩⲣⲓⲟⲥ ⲥⲁⲃⲁⲱⲑ : ⲡⲗⲏⲣⲏⲥ ⲟ ⲟⲩⲣⲁⲛⲟⲥ ⲕⲁⲓ ⲏ ⲅⲏ ⲧⲏⲥ ⲁⲅⲓⲁⲥ ⲥⲟⲩ ⲇⲟⲝⲏⲥ.

The Cherubim and Seraphim shout aloud, they cry, saying, Holy, Holy, Holy is the Lord of Sabaoth, Heaven and earth are full of Thine holy glory.

He takes the veil off the Chalice, signs himself, the Deacon, and the People with it, and puts it back.

The Priest says,

ⲭⲟⲩⲁⲃ ⲭⲟⲩⲁⲃ ⲭⲟⲩⲁⲃ ϩⲉⲛ ⲟⲩⲙⲉⲑⲙⲏ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲧ ⲫⲏ ⲉⲧⲁⲩⲉⲣⲡⲗⲁⲍⲓⲛ ⲙⲙⲁⲟⲛ ⲟⲩⲟⲩ ⲁⲩⲑⲁⲙⲓⲟⲛ ⲟⲩⲟⲩ ⲁⲩⲭⲁⲓ ϩⲉⲛ ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲟⲩ.

Holy, Holy, Holy, of a truth, is the Lord our God, Who formed us and created us and put us in the garden of delight.

ϩⲉⲛ ⲡⲭⲓⲛ ⲑⲣⲉⲡⲉⲣⲡⲁⲣⲁⲃⲉⲛⲓⲛ ⲁⲉ ⲛ̀ ⲧⲉⲕⲉⲛⲧⲟⲗⲏ ⲉⲓⲧⲉⲛ ⲧⲁⲡⲁⲧⲏ ⲛ̀ⲧⲉ ⲡⲉⲩⲟⲩ.

When we broke Thy commandment through the guile of the serpent,

ⲁⲛⲉⲓ ⲉⲃⲟⲗϩⲉⲛ ⲡⲓⲱⲙϩ ⲛ̀ⲧⲉⲛⲉⲩ ⲟⲩⲟⲉ ⲁⲩⲉⲣⲉⲭⲟⲣⲓⲍⲓⲛ ⲙ̀ⲙⲟⲛ ⲉⲃⲟⲗϩⲉⲛ ⲡⲓⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟⲩ.

We fell from eternal life, and were cast forth out of the garden of delight.

ⲙⲡⲉⲕⲭⲁⲛ ⲛ̀ⲥⲱⲕ ⲟⲛ ⲱⲁ ⲉⲃⲟⲗ ⲁⲗⲗⲁ ⲁⲕⲉⲙⲡⲉⲛⲱⲓⲛⲓ ϩⲉⲛ ⲟⲩⲙⲟⲩⲛⲉⲃⲟⲗ ⲉⲓⲧⲉⲛ ⲛⲉⲕⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲑⲟⲩⲁⲃ.

Thou didst not leave us for ever, but didst visit us continually by Thine holy prophets.

ⲟⲩⲟⲉ ϩⲉⲛ ⲧϩⲁⲓ ⲛ̀ⲧⲉ ⲡⲓⲉⲓⲟⲟⲩ ⲁⲕⲟⲩⲱⲛⲉ ⲛⲁⲛ ⲉⲃⲟⲗ ⲁⲛⲟⲛ ϩⲁ ⲡⲏ ⲉⲧⲉⲙⲙⲁⲓ ϩⲉⲛ ⲡϫⲁⲕⲓ ⲙⲙⲁⲩ ⲙ̀ⲧϩⲓⲃⲓ ⲙ̀ⲙⲁ ⲫⲙⲟⲩ.

And in the end of days, when we were sitting in darkness and in the shadow of death, Thou hast enlightened us

Through Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ,

ⲉⲓⲧⲉⲛ ⲡⲉⲕⲙⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ⲱⲏⲣⲓ ⲡⲉⲛ̅ⲥ̅ ⲟⲩⲟⲉ ⲡⲉⲛⲛⲟⲩ̀ⲧ ⲟⲩⲟⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̀ⲭ̅ⲥ̅.

Who of the Holy Ghost and of the Holy Virgin Mary—

ⲫⲁⲓ ⲉⲧⲉ ⲉⲃⲟⲗϩⲉⲛ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲙⲉⲙⲙⲁ ⲉⲃⲟⲗϩⲉⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲙⲁⲣⲓⲁⲙⲙⲉ—

The People say.

ⲁⲙⲏⲛ. Amen.

The Priest continues,

ⲁⲩⲥⲁⲣⲝ ⲟⲩⲟⲉ ⲁⲩⲉⲣⲣⲱⲙⲓ ⲁⲩⲧⲁⲃⲟⲛ ⲉ ⲛⲁⲛⲙⲟⲓⲧ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲁⲓ.

Took flesh and was made man, and taught us the paths of salvation.

ⲉⲁⲩⲉⲣϫⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲁⲛ ⲙ̀ⲙⲁⲓ ⲙⲓⲉⲃⲟⲗⲙ̀ⲡⲱⲟⲓ ⲉⲓⲧⲉⲛ ⲟⲩⲙⲟⲩ ⲙⲉⲙⲙⲁ ⲟⲩⲡⲛ̅ⲁ̅.

He gave unto us the grace of the birth from on high, of water and Spirit.

ⲁⲩⲁⲓⲧⲉⲛ ⲛⲁⲩ ⲛ̀ ⲟⲩⲗⲁⲟⲥ

He made us unto Himself

ⲉⲩⲑⲟⲩⲛⲧ ⲁⲩⲟⲣⲉⲙⲯⲱⲡⲓ ⲛ̀ⲟⲩⲁⲃ ⲉⲓⲧⲉⲛ ⲡⲉⲕⲡ̅ⲛ̅ⲁ ⲉ̀ⲑⲟⲩⲁⲃ.

a people united, He sanctified us by Thine Holy Spirit.

ⲫⲁⲓ ⲉ̀ⲧⲁⲩⲙⲉⲛⲣⲉ ⲡⲛ ⲉ̀ⲧⲉⲛⲟⲩ ⲉⲧ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ: ⲁⲩⲧⲛⲓⲩ ⲙ̀ⲙⲟⲟⲩ ⲙ̀ⲙⲟⲥ ⲛ̀ ⲥⲱⲧ ϩⲁⲣⲟⲛ ⲙ̀ⲫⲙⲟⲩ ⲉ̀ⲧⲟⲓ ⲛ̀ⲟⲩⲣⲟ ⲉ̀ϩⲣⲏ ⲉ̀ϫⲱⲛ.

He loved His own who are in the world, He gave Himself up for our salvation unto the death which reigned over us,

ⲫⲁⲓ ⲉⲡⲁⲩ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟⲛ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲩⲩ ⲉⲛⲧⲟⲓ ⲉ̀ⲃⲟⲗ ⲉⲓⲧⲉⲛ ⲡⲟⲃⲓ.

Whereby we were bound on account of [our] sins.

ⲁⲩⲱⲉⲛⲁⲩ ⲉ̀ ⲡⲉϫⲏⲧ ⲉ̀ ⲙⲙⲉⲛⲧ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ.

He descended down into hell from the Cross.

The People say,

ⲁⲙⲏⲛ: ⲧⲛⲁϩⲧ. Amen. I believe.

The Priest continues,

ⲁⲩⲧⲱⲛⲩ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲛⲏ ⲉϩⲣⲱⲟⲩⲧ ϩⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲙ̀ⲙⲁϩⲟⲩⲁⲓ.

He rose again from the dead upon the third day.

ⲁⲩⲱⲉⲛⲁⲩ ⲉ̀ ⲡⲱⲟⲩ ⲉ̀ ⲡⲓϩⲏⲟⲩ: ⲁⲩϩⲉⲙⲥⲓ ⲥⲁⲧⲉⲕⲟⲩⲓⲛⲁⲙ ϩⲓⲱⲧ.

He ascended up into the heavens: He sat down at Thy right hand, O Father!

ⲉⲁⲩⲟⲱϣ ⲛ̀ ⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲯⲉⲃⲓⲱ ϩⲁⲓ ⲉⲧⲉⲩⲡⲁⲟⲩⲱⲛϩⲉⲃⲟⲗ ⲛ̀ϩⲏⲧⲩ ⲉ̀ ⲧϩⲁⲛ ⲉ̀ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ϩⲉⲛ ⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ.

He hath appointed a day of retribution wherein He will appear, to judge the world in righteousness.

ⲟⲩⲟϩ ⲩⲛⲁⲧ ⲙ̀ⲙⲓⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲡⲉⲩϩⲏⲟⲩⲓ.

And He will give unto every man according to his works.

The People say,

ⲕⲁⲧⲁ ⲧⲟ ⲉⲗⲉⲟⲥ ⲥⲟⲩ ⲕⲉ ⲕⲁⲓ ⲙⲏ ⲕⲁⲧⲁ ⲧⲁⲥ ⲁⲙⲁⲣⲧⲓⲁⲥ ⲏⲙⲱⲛ.

According to Thy mercy, O Lord, and not according to our sins.

The censer is held for him by the Deacon; he puts incense in it, and holds his hands for some moments in the smoke, saying,

ⲁⲩⲭⲱ ⲁⲉ ⲛⲁⲛ ⲉⲃⲣⲏⲓ ⲙ̀ ⲡⲁⲙⲩⲥ̀ⲧ ⲙ̀ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ ⲑⲙⲉⲧⲉⲩⲥⲉⲃⲉⲥ.

And He hath instituted for us this great mystery of godliness.

He extends his hands over the bread and wine, saying,

ⲉⲩⲟⲏⲩ ⲅⲁⲣ ⲉ̀ⲧⲏⲓⲩ ⲙ̀ⲫⲙⲟⲩ ⲇⲁ ⲡⲱⲛϧ ⲙ̀ ⲡⲓⲕⲟⲥⲙⲟⲥ—

For when He was determined to give Himself up to death for the life of the world—

The People say,

ⲡⲓⲥⲧⲉⲩⲟⲙⲉⲛ : ⲧⲉⲛⲛⲁϩ̀ⲧ ⲭⲉ ⲫⲁⲓ ⲛⲉ ⲇⲉⲛ ⲟⲩⲙⲙⲉⲑⲙⲏⲓ : ⲁⲙⲏⲛ.

We believe, we believe that it is so indeed. Amen.

He takes the bread in his hands.

ⲁⲩⲥⲧ ⲛ̀ ⲟⲩⲱⲓⲕ ⲉ̀ⲭⲉⲛ ⲛⲉⲩⲭⲓⲭ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲁⲧⲁⲥⲡⲓ ⲟⲩⲟϩ̀ ⲛ̀ⲁⲧⲱⲱⲗⲉⲃ ⲟⲩⲟϩ̀ ⲙ̀ ⲙⲁⲕⲁⲣⲓⲟⲛ ⲟⲩⲟϩ̀ ⲛ̀ⲣⲉⲩⲧⲁⲙϭⲟ.

He took bread into His holy, spotless, and pure, and blessed, and life-giving Hands.

The People say,

ϯⲛⲁϩ̀ⲧ ⲭⲉ ⲫⲁⲓ ⲛⲉ ⲇⲉⲛ ⲟⲩⲙⲙⲉⲑⲙⲏⲓ. ⲁⲙⲏⲛ.

I believe that it is so indeed. Amen.

He looks up to heaven.

ⲁⲩⲭⲟⲩⲱⲧ ⲉ̀ ⲡⲱⲟⲩⲓ ⲉ̀ ⲧⲫⲉ ⲫⲁⲣⲟⲕ ⲫⲏ ⲉ̀ⲧⲉ ⲫⲱϥ

He looked up to heaven, to Thee, O God, Who art

ⲛⲓⲱⲧ ϕⲧ ⲟⲩⲟϩ ϕⲓⲛⲃ ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ. His Father, and Lord of all.

Holding the bread in his left hand, he signs the Cross over it with his right, saying,

ⲉⲧⲁϥϣⲉⲛϩⲁⲗⲟⲩ. He gave thanks.

The People answer,

ⲁⲙⲏⲛ. Amen.

The Priest signs again and says,

ⲁϥⲥⲁⲗⲟⲩ ⲉ̀ⲣⲟϥ. He blessed it.

The People answer,

ⲁⲙⲏⲛ. Amen.

The Priest signs the third time and says,

ⲁϥⲉⲣⲁⲧⲓⲍⲓⲛ ⲛ̀ⲛⲟϥ. He sanctified it.

The People answer,

ⲁⲙⲏⲛ. Amen.

And then,

ⲁⲙⲏⲛ : ⲁⲙⲏⲛ : ⲁⲙⲏⲛ : ⲡⲓⲥⲧⲉⲩⲟⲙⲉⲛ ⲕⲁⲓ ⲟⲙⲟⲗⲟⲅⲟⲩⲙⲉⲛ ⲕⲁⲓ ⲇⲟⲝⲁⲍⲟⲙⲉⲛ. Amen, Amen, Amen. We believe, and we confess, and we glorify [Him.]

He slightly breaks the bread at one side, and, holding it in his hands, and gazing on it, he says.

ⲁϥϕⲁϣϥ ⲁϥⲧⲏϥ ⲛ̀ ⲛⲏ ⲉⲧⲉⲛⲟⲩϥ ⲛ̀ⲁⲅⲓⲟⲥ ⲛ̀ⲑⲏⲧⲏⲥ ⲟⲩⲟϩ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉϥϫⲱⲟⲩ: ϫⲉ ⲥⲓ ⲟⲩⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲏⲧϥ ⲧⲏⲣⲟⲩ. He brake it, He gave it unto His saintly disciples and holy Apostles, saying: Take, eat ye all of it.

ⲫⲁⲓ ⲅⲁⲣ ⲡⲉ ⲡⲁ-ⲥⲱⲙⲁ.

FOR THIS IS MY BODY

ⲉⲧⲟⲩⲛⲁϩⲁⲩϥ ⲉϩⲉⲛ ⲟⲛ-ⲛⲟⲩ ⲛⲉⲓ ⲉⲁⲗⲏⲗⲟⲩ ⲛ̀-ⲥⲉⲧⲛⲓϥ ⲉ̀ ⲡϫⲱⲃⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲃⲓ:

Which shall be broken for you, and for many, to be given for the remission of sins;

He places the Sacred Host on the paten,[1] kneels,[2] adores It, and rises, while he continues,

ϩⲁⲓ ⲁ̀ⲣⲓⲧϥ ⲉ̀ ⲡⲁⲉⲣϩ-ⲟⲩⲉⲛ̀.

Do this in remembrance of Me.

The People say,

ⲡⲓⲥⲧⲉⲩⲟⲩⲉⲛ: ϩⲁⲓ ⲛⲉ ϩⲉⲛ ⲟⲩⲙⲙⲉⲑⲙⲏ. ⲁⲙⲏⲛ.

We believe; thus is it indeed. Amen.

He uncovers the chalice, and touches the lip of it with the joined thumb and forefinger of his right hand, saying,

ⲡⲁⲓⲣⲏϥ ⲟⲛ ⲡⲓⲕⲉⲁ̀ϩⲟⲩ ⲙⲙⲉⲛⲉⲓⲥⲁ ⲡⲓⲁⲙⲡⲟⲛ ⲁϥ-ⲑⲟⲩϥ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲟⲩⲏⲣⲡ ⲛⲉⲙ ⲟⲩⲙⲟⲩ.

In like manner also after supper He mingled the cup with wine and water.

He signs the Cross over the wine, saying,

ⲉⲧⲁϥϣⲉⲛϩⲙⲟⲩ.

He gave thanks.

The People say,

ⲁⲙⲏⲛ.

Amen.

He signs a second time, saying,

ⲁϥⲥⲙⲟⲩ ⲉ̀ⲣⲟϥ.

He blessed it.

The People say,

ⲁⲙⲏⲛ.

Amen.

He signs a third time, saying,

ⲁϥⲉⲣⲁⲧⲓⲍⲓⲛ ⲙⲙⲟϥ.

He sanctified it.

[1] After this he holds the thumbs and forefingers joined, except when he has to touch the Sacred Host, until after the ablutions.

[2] The translator is informed that the Monophysite Priests, instead of kneeling, make a profound bow.

The People say,

ⲁⲙⲏⲛ. Amen.

And then,

ⲁⲙⲏⲛ : ⲁⲙⲏⲛ : ⲁⲙⲏⲛ : ⲕⲁⲓ ⲡⲁⲗⲓⲛ ⲡⲓⲥⲧⲉⲩⲟⲙⲉⲛ ⲕⲁⲓ ⲟⲙⲟⲗⲟⲅⲟⲩⲙⲉⲛ ⲕⲁⲓ ⲇⲟⲝⲁⲍⲟⲙⲉⲛ.

Amen, Amen, Amen. Again we believe, and we confess, and we glorify [Him.]

The Priest touches the lip of the chalice with his joined right thumb and fore-finger, and says,

ⲁⲣⲭⲉⲙⲙⲏⲧⲓ ⲁⲩⲧⲏⲩ ⲟⲛ ⲛ̀ ⲛⲓⲙ ⲉⲧⲉⲛⲟⲩ ⲛ̀ⲁⲅⲓⲟⲥ ⲙⲙⲁⲑⲏⲧⲏⲥ ⲟⲩⲟⲇ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲃⲟⲩⲣⲁⲃ ⲉⲣⲭⲱⲙⲙⲉ.

He tasted, He gave it also to His saintly disciples and holy Apostles, saying,

He tilts it slightly crosswise, and continues,

ⲭⲉ ⲥⲓ ⲥⲱ ⲉⲃⲟⲗ̀ⲛ̀ⲧⲁϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ.

Take, drink ye all of it.

ⲫⲁⲓ ⲅⲁⲣ ⲡⲉ ⲡⲁ-ⲥⲛⲟⲩ ⲛⲧⲉ ⲧⲇⲓⲁⲑⲏ-ⲕⲏ ⲙ̀ⲡⲉⲣⲓ.

FOR THIS IS MY BLOOD OF THE NEW TESTAMENT

ⲉⲧⲟⲩⲛⲁⲫⲟⲛϩⲉⲃⲟⲗ ⲉϫⲉⲛ ⲟⲛⲛⲟⲩ ⲛⲉⲙ ⲛⲉⲛⲓⲙⲁⲣⲉⲙⲛⲏⲩ ⲛⲥⲉⲧⲛⲓϥ ⲉ ⲡϫⲱⲥ ⲉⲃⲟⲗ ⲛⲧⲉ ⲛⲓⲛⲟⲃⲓ.

WHICH SHALL BE SHED FOR YOU AND FOR MANY TO BE GIVEN FOR THE REMISSION OF SINS.

ⲫⲁⲓ ⲁⲣⲓⲧⲉ ⲉ̀ ⲡⲁⲉⲣⲫ-ⲙⲉⲩⲓ̀.

Do this in remembrance of Me.

The Priest covers the chalice, kneels, adores the Precious Blood, and rises; and the People say,

ⲁⲙⲏⲛ : ⲧⲉⲛⲛⲁϩⲧ ⲭⲉ ⲫⲁⲓ ⲡⲉ ϩⲉⲛ ⲟⲙⲙⲉⲑⲙⲏ : ⲁⲙⲏⲛ.

Amen. Thus we believe it indeed to be. Amen.

The Priest points to the Sacred Host and says,

ⲥⲟⲛ ⲅⲁⲣ ⲛⲓⲃⲉⲛ ⲉⲧⲉ-ⲧⲉⲛⲛⲁⲟⲩⲱⲙⲙ ⲉⲃⲟⲗϩⲉⲛ ⲛⲁⲓ ⲱⲓⲕ ϥⲁⲓ.

For as often as ye eat of this Bread

He points to the chalice, saying,

ⲟⲩⲟϩ ⲛⲧⲉⲧⲉⲛⲥⲱ ⲉⲃⲟⲗ-ϩⲉⲛ ⲛⲁⲓ ⲁϫⲟⲩ ϥⲁⲓ.

And drink of this Cup,

And ends thus,

ⲉⲣⲉⲧⲉⲛϩⲓⲱⲓⲛ ⲉⲓ ⲛⲁ-ⲙⲙⲟⲩ ⲉⲣⲉⲧⲉⲛⲉⲣⲟⲙⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲣⲉⲧⲉⲛ-ⲓⲣⲓ ⲉⲓ ⲛⲁⲙⲙⲉⲩ̀ ϣⲁϯ̀.

Ye do show forth My death, ye do confess My resurrection, ye do make memorial of Me until I come.

The People say,

ⲁⲙⲏⲛ : ⲁⲙⲏⲛ : ⲁⲙⲏⲛ : ⲧⲟⲛ ⲑⲁⲛⲁⲧⲟⲛ ⲥⲟⲩ ⲕⲩⲣⲓⲉ ⲕⲁⲧⲁⲅⲅⲉⲗⲟⲙⲙⲉⲛ ⲕⲁⲓ ⲧⲏⲛ ⲁⲅⲓⲁⲛ ⲥⲟⲩ ⲁⲛⲁⲥⲧⲁⲥⲓⲛ ⲕⲁⲓ ⲁⲛⲁⲗⲏⲯⲓⲛ ⲟⲙⲙⲟⲗⲟⲅⲟⲩ-ⲙⲙⲉⲛ.

Amen. Amen. Amen. We show forth Thy death, O Lord! and we confess Thine holy resurrection and ascension.

ⲥⲉ ⲁⲓⲛⲟⲩⲙⲉⲛ : ⲥⲉ ⲉⲩ-ⲗⲟⲅⲟⲩⲙⲉⲛ : ⲥⲟⲓ ⲉⲩⲭⲁⲣⲓⲥ-ⲧⲟⲩⲙⲉⲛ ⲕ̅ⲉ̅ ⲕⲁⲓ ⲇⲉⲟⲙⲉⲑⲁ ⲥⲟⲩ ⲟ ⲑⲉⲟⲥ ⲏⲙⲱⲛ.

We praise Thee; we bless Thee; we give Thee thanks, O Lord, and entreat of Thee, O our God!

Meanwhile the Priest says inaudibly,

We make memorial of His Holy Passion, and of His Resurrection from the dead, and of His Ascension into the heavens, and of His Session at Thy right hand, O Father! And of His Second Coming which shall be from heaven, terrible and full of glory. We offer unto Thee these Thy Gifts of Thy gifts,

He concludes aloud,

ⲕⲁⲧⲁ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲉⲃⲏⲉ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲇⲉⲛ ⲛⲓⲃⲉⲛ.

Of all, and for all, and in all.

The Deacon says,

ⲟⲩⲱⲱⲧ ⲉⲓ ⲫϯ ⲇⲉⲛ ⲟⲩⲟϯ ⲛⲉⲙ ⲟⲩⲥⲟⲉⲣⲧⲉⲣ.

Worship God in fear and trembling.

The People prostrate themselves, saying,

ⲧⲉⲛⲟⲩⲥ ⲉⲣⲟⲕ: ⲧⲉⲛⲥⲙⲟⲩ ⲉⲣⲟⲕ: ⲧⲉⲛⲩⲉⲙⲙⲓ ⲙⲙⲟⲕ: ⲧⲉⲛⲟⲩⲱⲱⲧ ⲙⲙⲟⲕ.

We praise Thee; we bless Thee; we serve Thee; we worship Thee.

Then the Priest, inaudibly, begins the Invocation, thus.

And we beseech Thee, O Christ our God, we, Thy sinful and unworthy servants, and worship Thee, by the pleasure of Thy goodness, that Thine Holy Spirit may come upon us and upon these gifts here present, and may purify them [unto us,][1]

[1] These words, and the clauses immediately following, certainly present some difficulties, and offer a certain temptation to interpret them in the sense of the peculiar opinion regarding the necessity of the Invocation for the completion of the Consecration, which has obtained a footing in some of the Oriental churches. Whether this opinion has ever been known among the Copts, the translator is not aware, but it may be said that this passage would hardly have been composed, as it now stands, by a writer of the present day. The Copts whom the translator has consulted as to the meaning, understand it in the sense of the words in the Canon of the Roman Mass: "We humbly beseech Thee, O Almighty God, that it may please Thee that these [prayers and petitions of Thy people] may be borne up by the hands of Thine holy Angel unto Thine Altar on high, before the Face of Thy Divine Majesty, that whosoever of us shall from this Thine Altar here be made partakers of the Most Holy Body and Blood of Thy Son, may be filled with all heavenly blessing and grace." As also it is said by S. Thomas Aquinas, in the Præparatio ad Missam prefixed to the Roman Missal: "Grant, I pray Thee, that I may receive not only the Sacrament of the Body and Blood of the Lord, but also the very essence and power (rem et virtutem) of the Sacrament." And this again is already expressed by S. Augustine, (quoted in the Roman Breviary on the Feast of Corpus Christi,) where, commenting on the words "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him," he says: "To dwell in Christ therefore, and to have Him dwelling in us, is to 'eat of that Bread and drink of that Cup,' and he which dwelleth not in Christ, and in whom Christ dwelleth not, without all doubt doth not spiritually eat His Flesh nor

He continues aloud,

ⲟⲩⲟⲉ ⲛ̀ⲧⲉⲥⲟⲩⲟⲛϩⲟⲩ ⲉ̀ⲃⲟⲗ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ.

And may make them manifest as a sanctification of Thy Saints.

The Deacon says,

ⲡⲣⲟⲥⲭⲱⲙⲉⲛ : ⲁⲙⲏⲛ.

Let us attend. Amen.

The People rise, and the Priest thrice makes the sign of the Cross over the Sacred Host, saying,

ⲟⲩⲟⲉ ⲡⲁⲓ ⲱⲓⲕ ⲙⲙⲉⲛ ⲛ̀ⲧⲉⲥⲩⲁⲓⲥ ⲛ̀ ⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲩ—

And may make this Bread the Holy Body of—

The People say,

ⲡⲓⲁⲉⲓ.

I believe.

The Priest continues,

ⲡⲉⲛ$\overline{\text{ⲟⲥ}}$ ⲟⲩⲟⲉ ⲡⲉⲛⲛⲟⲩⲧ ⲟⲩⲟⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ$\overline{\text{ⲥ}}$ ⲡ̀$\overline{\text{ⲭⲥ}}$. ⲉⲩⲧ ⲙⲙⲟⲩ ⲉ̀ ⲡⲭⲱⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲃⲓ ⲛⲉⲙⲙ ⲟⲩⲱⲛϩ ⲛ̀ⲉ̀ⲛⲉⲓ ⲛ̀ ⲛⲏ ⲉⲑⲛⲁⲥⲓ ⲉ̀ⲃⲟⲗⲛ̀ϩⲏⲧⲩ.

Our Lord and God and Saviour Jesus Christ. It is given for the remission of sins and eternal life unto them who shall take thereof.

The People say,

ⲁⲙⲏⲛ.

Amen.

The Priest makes the sign of the Cross thrice over the Precious Blood, saying,

ⲟⲩⲟⲉ ⲡⲁⲓ ⲁ̀ⲫⲟⲧ ⲁⲉ ⲟⲛ ⲛ̀ ⲥⲛⲟⲩ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲛ̀ⲧⲉ ⲧⲁⲓⲇⲏⲕⲏ ⲙⲙⲉⲣⲓ ⲛ̀ⲧⲁⲩ

And this cup the glorious Blood of the New Testament of—

drink His Blood, although he do carnally and visibly press the Sacrament with his teeth; but, contrariwise, he 'eateth and drinketh damnation to himself,' because he dareth to draw nigh filthy to that secret and holy thing of Christ, whereunto none draweth nigh worthily, save he which is pure, even he which is of them concerning whom it is said—'Blessed are the pure in heart, for they shall see God.'"

The People say,

†ⲡⲓⲥⲧⲓ†. I believe.

The Priest continues,

ⲡⲉⲛⲟ̅ⲥ ⲟⲩⲟⲛ ⲡⲉⲛⲛⲟⲩ† ⲟⲩⲟⲛ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏ̅ⲥ ⲡⲭ̅ⲥ. ⲉⲩ† ⲙⲙⲟⲩ. ⲉ̀ ⲡⲭⲱⲓ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲃⲓ ⲛⲉⲙⲙ ⲟⲩⲱⲛϩ ⲛ̀ⲥⲛⲉϥ ⲛ̀ ⲛⲓⲙ ⲉⲑⲛⲁⲥⲓ ⲉ̀ⲃⲟⲗⲛ̀ϩⲏⲧϥ.

Our Lord, and God, and Saviour JESUS Christ.

It is given for the remission of sins and eternal life unto them who shall take thereof.

The People say,

ⲁⲙⲏⲛ: ⲕ̅ⲉ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest continues,

ⲁ̀ⲣⲓⲧⲉⲛ ⲛ̀ⲉⲙⲙⲁⲩ ⲧⲏⲣⲉⲛ ⲡⲉⲛⲓⲏⲃ ⲉ̀ ⲟⲓ ⲉ̀ⲃⲟⲗⲫⲉⲛ ⲛⲓⲙ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ.

Make us all worthy, O our Lord, to take of Thine Holy Things.

è ⲟⲩⲧⲟⲩⲃⲟ ⲛ̀ⲧⲉ ⲡⲉⲛⲯⲩⲭⲏ ⲙⲉⲙ ⲡⲉⲛⲥⲱⲙⲁ ⲙⲉⲙ ⲡⲉⲛⲡⲛⲉⲩⲙⲁ.

Unto the sanctification of our souls and our bodies and our spirits.

ϩⲓⲛⲁ ⲛ̀ⲧⲉⲛⲥⲱⲙⲡⲓ ⲛ̀ ⲟⲩⲥⲱⲙⲁ ⲛ̀ⲟⲩⲱⲧ ⲙⲉⲙ ⲟⲩⲡⲛⲉⲩⲙⲁ ⲛ̀ⲟⲩⲱⲧ.

That we may be one body and one spirit.

ⲛ̀ⲧⲉⲛϫⲓⲙⲓ ⲛ̀ ⲟⲩⲙⲉⲣⲟⲥ ⲙⲉⲙ ⲟⲩⲕⲗⲏⲣⲟⲥ ⲙⲉⲙ ⲛⲓⲙ ⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲧⲁⲧⲣⲁⲛⲁⲕ ⲓⲥϫⲉⲛ ⲡⲉⲛⲉϩ.

And may have part and lot with all the Saints who have ever pleased Thee.

ⲁ̀ⲣⲓϥⲙⲉⲛⲓ ⲡⲟ̅ⲥ ⲛ̀ⲧⲉ ⲧⲉⲕⲟⲩⲓ ⲙⲙⲁⲧⲁⲧⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲕⲁⲑⲟⲗⲓⲕⲏ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲛ̀ⲉⲕⲕⲗⲏⲥⲓⲁ.

Remember, O Lord, Thine One Only Holy Catholic and Apostolic Church.

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲏⲥ ⲉⲓⲣⲏⲛⲏⲥ ⲧⲏⲥ ⲁⲅⲓⲁⲥ ⲙⲓⲁⲥ ⲕⲁⲑⲟⲗⲓⲕⲏⲥ ⲕⲁⲓ ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏⲥ ⲟⲣⲑⲟⲇⲟⲝⲟⲩ ⲧⲟⲩ ⲑ̅ⲩ̅ ⲉⲕⲕⲗⲏⲥⲓⲁⲥ.

Pray for the peace of the One Holy Catholic and Apostolic Orthodox Church of God—

The People say,

ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy.

The Priest continues,

ⲑⲁⲓ ⲉⲧⲁⲕⲭⲫⲟⲥ ⲛⲁⲕ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲥⲛⲟⲩ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲙ̀ⲡⲧⲉ ⲡⲉⲕⲭ̅ⲣ̅ⲥ.

Which Thou hast purchased unto Thyself with the glorious Blood of Thy Christ.

ⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲥ ϩⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛⲉⲙⲙ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉ̀ⲧⲉ ⲛ̀ϩⲏⲧⲥ. ⲛ̀ⲥⲩⲟⲣⲡ ⲙⲙⲉⲛ

Keep her in peace, with all the orthodox Bishops who are in her. And first

ⲁ̀ⲣⲓⲫⲙⲙⲉⲧⲉ ⲡⲟ̅ⲥ̅ ⲙⲙ ⲡⲉⲛⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲓⲱⲧ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲛ̀ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲉⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ[1] ⲁⲃⲃⲁ ⲛⲓⲙ̅ⲛ̅ⲛ̅ⲉ̅ ⲙⲙⲉⲛ ⲡⲉⲥⲕⲉⲱϥⲏⲣ ⲛ̀ⲗⲁⲧⲟⲩⲣⲟⲥ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲛⲓⲙ̅ⲛ̅ⲛ̅ⲉ̅.

Remember, O Lord, our blessed father, the glorious Archbishop our Patriarch,[1] Abba N., and likewise his fellow-servant, the Bishop, Abba N.

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲟⲩ ⲁⲣⲭⲓⲉⲣⲉⲱⲥ ⲙⲙⲱⲛ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲛⲓⲙ̅ⲛ̅ⲛ̅ⲉ̅ ⲡⲁⲡⲁ ⲕⲁⲓ ⲡⲁⲧⲣⲓⲁⲣⲭⲟⲩ ⲕⲩⲣⲓⲟⲩ ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲧⲏⲥ ⲙⲉⲅⲁⲗⲏⲥ ⲡⲟⲗⲉⲱⲥ ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁⲥ ⲕⲁⲓ ⲧⲱⲛ ⲟⲣⲑⲟⲇⲟⲝⲱⲛ ⲙⲙⲱⲛ ⲉⲡⲓⲥⲕⲟⲡⲱⲛ.

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and for our orthodox Bishops.

[1] For ⲡⲉⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ the Catholics say ⲡⲁⲡⲁ and alter the bidding as several times pointed out already.

The People say,

ⲕ̅ⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest continues,

ⲛⲉⲗⲗ ⲛⲏ ⲉⲧⲥⲱⲧⲉ̀ⲃⲟⲗ ⲛⲉⲗⲗⲱⲟⲩ ⲉ̀ⲗ ⲡⲥⲁⲓ ⲏ̀ⲧⲉ ⲧⲗⲉⲟⲗⲗⲏ ⲛ̀ⲧⲉⲛ ⲟⲩⲥⲱⲟⲩⲧⲉⲛ.

And them that with them rightly divide the word of truth.

ⲁ̀ⲣⲓⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛ̀ⲗⲗⲱⲟⲩ ⲏ̀ⲧⲉ ⲧⲉⲕⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ̀ⲑⲟⲩⲁⲃ: ⲉⲧⲁ̀ⲗⲗⲟⲓ ⲉ̀ⲗ ⲛⲉⲕⲟ̀ⲩⲓ ⲛ̀ⲧⲉⲛ ⲟⲩⲟⲓⲣⲏⲛⲏ.

Grant them [long] unto Thine holy Church, that they may feed Thy flock in peace.

ⲁ̀ⲣⲓⲫⲗⲗⲉⲙⲓ ⲡⲟ̅ⲥ̅ ⲛ̀ ⲙⲓⲟⲩⲧⲟⲩⲗⲗⲉⲛⲟⲥ ⲛⲉⲗⲗ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲛⲉⲗⲗ ⲙⲇⲓⲁⲕⲱⲛ.

Remember, O Lord, the Abbats, and the orthodox Priests, and the Deacons.

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲱⲛ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲱⲛ ⲕⲁⲓ ⲇⲓⲁⲕⲟⲛⲱⲛ ⲕⲁⲓ ⲩⲡⲟⲇⲓⲁⲕⲟⲛⲱⲛ: ⲉⲡⲧⲁ ⲧⲁⲅⲙⲁⲧⲱⲛ ⲧⲟⲩ ⲑⲉⲟⲩ ⲧⲏⲥ ⲉⲕⲕⲗⲏⲥⲓⲁⲥ.

Pray for the Priests and Deacons and Subdeacons, [even] for [all] the seven orders in the Church of God.

The People say,

ⲉⲗⲉⲏⲥⲟⲛ ⲏⲙⲁⲥ ⲟ ⲑⲉⲟⲥ ⲟ ⲡⲁⲧⲏⲣ ⲟ ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ.

O God, the Father Almighty, have mercy upon us.

The Priest continues,

ⲛⲉⲗⲗ ⲣⲉϥⲙⲉⲗⲗⲟⲩ ⲙⲡⲉⲛ ⲛⲉⲗⲗ ⲧⲏⲣⲟⲩ ⲉⲧ ϩⲉⲛ ⲡⲁⲣⲑⲉⲛⲓⲁ ⲛⲉⲗⲗ ⲟⲩⲧⲟⲩⲃⲟ ⲉ̀ⲗ ⲛⲉⲕⲗⲁⲟⲥ ⲧⲏⲣϥ ⲉ̀ⲡⲓⲥⲧⲟⲥ.

And all ministers, and all Thy faithful people that are in virginity and holiness.

ⲁ̀ⲣⲓⲫⲗⲗⲉⲙⲓ ⲡⲟ̅ⲥ̅ ⲛ̀ ⲧⲉⲕⲛⲁⲓ ⲛⲁⲛ ⲧⲏⲣⲟⲩ ⲉⲧⲥⲟⲛ.

Lord, in Thy mercy, remember us all.

ⲁⲣⲓⲫⲉⲉⲣⲉ ⲛ̄ⲥ̄ ⲛ̀ⲧⲥⲱ-ⲧⲏⲣⲓⲁ ⲉⲃ ⲛⲁⲓ ⲧⲟⲡⲟⲥ ⲉ-ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ ϥⲁⲓ ⲛⲉⲉ ⲧⲟⲡⲟⲥ ⲙⲡⲉⲛ ⲛ̀ⲧⲉ ⲡⲉⲛⲓⲟ† ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ.

Remember, O Lord, the safety of this Thine holy place, and of all places of our orthodox fathers.

The Deacon says,

ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲏⲥ ⲥⲱⲧⲏⲣⲓⲁⲥ ⲧⲟⲩ ⲕⲟⲥⲙⲟⲩ ⲕⲁⲓ ⲧⲏⲥ ⲡⲟⲗⲉⲱⲥ ⲧⲁⲩⲧⲏⲥ ⲕⲁⲓ ⲡⲁⲥⲱⲛ ⲡⲟⲗⲉⲱⲛ ⲕⲁⲓ ⲭⲱⲣⲱⲛ ⲕⲁⲓ ⲛⲏⲥⲱⲛ ⲕⲁⲓ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲱⲛ.

Pray for the safety of the world, and of this city, and of all cities, and lands, and islands, and monasteries.

The People answer,

ⲕ̄ⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest continues,

ⲙⲉⲛ ⲛⲏ ⲉⲧⲱⲟⲩⲛ ⲛ̀ⲧⲟⲟ-ⲧⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲓⲥ† ⲛ̀ⲧⲉ ϥ†.

And them who dwell in them in the faith of God.

[1]ⲁⲣⲓⲕⲁⲧⲁⲝⲓⲟⲛ ⲛ̄ⲥ̄ ⲛⲓ-ⲁⲏⲣ ⲛ̀ⲧⲉ ⲧϥⲉ ⲛⲉⲉ ⲛⲓ-ⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲉⲃⲟⲗ ⲧⲁⲓ ⲣⲟⲩⲛⲓ ⲟⲁⲓ: ⲥⲙⲟⲩ ⲉⲣⲱⲟⲩ.

O Lord, be pleased graciously to give us this year the atmospheric changes of the air and the fruits of the earth; do Thou bless them.

The Deacon says

ⲧⲱⲃϩ ⲉⲭⲉⲛ ⲛⲓⲁⲏⲣ ⲛ̀ⲧⲉ ⲧϥⲉ ⲛⲉⲉ ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛⲟⲩ-ⲧⲁϩ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲛⲉⲉ ϥⲁ ⲛⲓⲱⲱⲛⲓ ⲛⲉⲉ ϥⲁ ⲛⲓⲙⲉⲉ

Pray for the atmospheric changes of the air, and for the fruits of the earth, and for the trees and the vineyards,

[1] There are three forms of this prayer; one for the period of the inundation of the Nile, from Pawni 12 (June 19) to Paopi 10 (Oct. 20 or 21); another for the sowing season, from Paopi 10 to Twbi 11 (Jan. 18 or 19); and the third for the rest of the year, which is that given here.

ⲛ̀ ⲁⲗⲟⲗⲓ ⲛⲉⲙⲙ ϣϣⲏⲛ ⲛⲓⲃⲉⲛ ⲛ̀ⲣⲉϥ†ⲕⲁⲣⲡⲟⲥ ⲉⲧ ϩⲉⲛ †ⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ.

and for every fruitful tree in all the world,

ϩⲓⲙⲁ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ ⲡⲉⲛⲛⲟⲩ† ⲥⲙⲟⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲧⲉϥⲭⲟⲕⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲁϭⲡⲉ ⲙ̀ⲙⲁϩ ⲛ̀ⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

That Christ our God will bless them, [and] bring them to perfection in peace without hardship, [and] will forgive us our sins.

The People answer,

ⲕ̅ⲉ ⲉⲗⲉⲏⲥⲟⲛ : ⲕ̅ⲉ ⲉⲗⲉⲏⲥⲟⲛ : ⲕ̅ⲉ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

The Priest continues,

ⲁ̀ⲛⲓⲧⲟⲩ ⲉ̀ⲡϣⲱⲓ ⲕⲁⲧⲁ ⲡⲟⲩϣⲓ ⲕⲁⲧⲁ ⲫⲏ ⲉ̀ⲧⲉ ⲫⲱⲕ ⲛ̀ ϩⲙⲟⲩ.

Bring them up according to their measure, according to Thy goodness.

ⲙⲙⲁⲡⲟⲩⲛⲟϥ ⲙ̀ⲡϩⲟ ⲙ̀ⲡⲕⲁϩⲓ ⲙⲙⲁⲣⲟⲩⲟⲓϩⲓ ⲛ̀ⲧⲉ ⲛⲉϥⲟⲗⲱⲙⲙ ⲙⲙⲁⲣⲟⲩⲁ̀ϣⲁⲓ ⲛ̀ⲧⲉ ⲛⲉϥⲟⲩⲧⲁϩ.

Make Thou the face of the earth to rejoice, let her furrows overflow, and her fruits be abundantly multiplied.

ⲥⲉϧⲧⲱⲧϥ ⲉ̀ ⲟⲩⲭⲣⲟⲭ ⲛⲉⲙⲙ ⲟⲩⲱⲥϩ ⲟⲩⲟϩ ⲁ̀ⲣⲓⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙ̀ⲙⲁ ⲛⲉⲛⲱⲛϩ ⲕⲁⲧⲁ ⲛⲉⲧⲉⲣⲛⲟϥⲣⲓ.

Make ready her seed-time and harvest, and govern our life as is best for us.

ⲥⲙⲟⲩ ⲉ̀ⲡⲓⲭⲗⲟⲙⲙ ⲛ̀ⲧⲉ †ⲣⲟⲙⲙⲡ ⲛ̀ⲧⲉ ⲧⲉⲕⲙⲙⲉⲧⲭ̅ⲣ̅ⲟ̅ⲥ̅.

Bless the crown of the year with Thy goodness.

ⲉⲟⲩⲉ ⲡϩⲏⲕⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲗⲁⲟⲥ : ⲉⲟⲩⲉ †ⲭⲏⲣⲁ ⲛⲉⲙⲙ ⲡⲟⲣⲫⲁⲛⲟⲥ ⲛⲉⲙⲙ ⲡϣⲉⲙⲙⲟ ⲛⲉⲙⲙ ⲡⲓⲣⲉⲙⲙⲛ̀ⲭⲱⲓⲗⲓ.

For the sake of the poor of Thy people, for the sake of the widow, and the orphan, and the stranger, and the wanderer,

ⲛⲉⲙⲙ ⲉⲟⲩⲃⲏⲧⲉⲛ ⲧⲏⲣⲉⲛ

And for the sake of us all,

ⲇⲁ ⲡⲏ ⲉⲧⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲣⲟⲕ ⲟⲩⲟϩ ⲉⲧⲧⲱⲃϩ ⲙ̀ⲡⲉⲕⲣⲁⲙ ⲉ̀ⲑⲟⲩⲁⲃ.

who hope in Thee, and who entreat Thine holy Name.

ⲭⲉ ⲡⲉⲡⲃⲁⲗ ⲛ̀ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲥⲉⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲣⲟⲕ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲉⲧⲧ ⲛ̀ⲧⲟⲩ ϯⲣⲉ ⲛⲱⲟⲩ ϩⲉⲛ ⲟⲩⲥⲛⲟⲩ ⲉ̀ ⲡⲁⲛⲉϥ.

Behold, the eyes of us all hope in Thee, that Thou wilt give them their meat in its good season.

ⲁ̀ⲣⲓⲟⲩⲓ ⲛⲉⲙⲙⲁⲛ ⲕⲁⲧⲁ ⲧⲉⲕⲙⲙⲉⲧⲁⲩⲁⲑⲟⲥ ⲫⲏ ⲉⲧⲧ ϯⲣⲉ ⲛ̀ ⲥⲁⲣⲝ ⲛⲓⲃⲉⲛ: ⲙⲙⲟⲝ ⲛ̀ ⲛⲉⲛϩⲏⲧ ⲛ̀ ⲣⲁⲩⲓ ⲛⲉⲙⲙ ⲟⲩⲟⲩⲛⲟϥ.

Deal with us after Thy goodness, O Thou Who givest meat unto all flesh. Fill our hearts with joy and gladness,

ϩⲓⲛⲁ ⲁ̀ⲛⲟⲛ ϩⲱⲛ ⲉ̀ⲣⲉⲫⲣⲱⲟⲩⲓ ⲛ̀ⲧⲟⲧⲉⲛ ϩⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲛ̀ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲛ̀ ⲧⲉⲛⲉⲣϩⲟⲧⲟ̀ ϩⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲛ̀ ⲁⲩⲁⲑⲟⲛ.

That we may have sufficiency in all things at all times, and that we may abound in every good thing.

The People answer,

ⲕⲩⲣⲓⲉ ⲉⲗⲉⲏⲥⲟⲛ. Lord, have mercy.

The Priest continues,

ⲁ̀ⲣⲓⲫⲙⲙⲉⲩⲓ ⲡ̅ⲥ̅ ⲛ̀ ⲛⲏ ⲉⲧⲁⲩⲓⲛⲓ ⲛⲁⲕ ⲉ̀ϩⲟⲩⲛ ⲛ̀ ⲛⲁⲓ ϩⲱⲣⲟⲛ ⲙⲙⲁ ⲛⲏ ⲉⲧⲁⲩⲉⲛⲟⲩ ⲉ̀ϫⲱⲟⲩ ⲙⲙⲁ ⲛⲏ ⲉⲧⲁⲩⲉⲛⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲟⲩ.

Remember, O Lord, them who have brought these gifts unto Thee, and them for whom they have been brought, and them by whom they have been brought.

ⲙⲙⲟⲓ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ϩⲙ̀ ⲡⲓⲃⲉϫⲉ ⲡⲉⲓⲃⲟⲗϩⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ.

Give unto them all a recompense from the heavens.

The Deacon says,

ⲡⲣⲟⲥⲉⲩϩⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲧⲱⲛ Pray over these awful gifts

ⲁⲩⲓⲱⲛ ⲧⲗⲗⲓⲱⲛ ⲁⲱⲣⲱⲛ ⲧⲟⲩⲧⲱⲛ ⲕⲁⲓ ⲟⲩⲥⲓⲱⲛ ⲏ-ⲗⲗⲱⲛ ⲕⲁⲓ ⲡⲣⲟⲥⲫⲉⲣⲟⲛⲧⲱⲛ.

and sacrifices, and them that bring them.

The Priest says,

[1]ⲉⲡⲓⲁⲏ ⲡ̅ⲉ̅ ⲟⲩⲁⲅⲥⲁⲅⲙ ⲡⲉ ⲛ̀ⲧⲉ ⲡⲉⲕⲗⲗⲟⲡⲟⲩⲉⲛⲏⲥ ⲛ̀ⲩⲏⲣⲓ ⲉⲑⲣⲉⲡⲉⲣⲱⲫⲣ ⲉ̀ ⲡⲉⲣⲫⲗⲗⲉⲩⲓ̀ ⲛ̀ⲧⲉ ⲡⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ.

Moreover, O Lord, it is a commandment of Thine Only-begotten Son, that we should take part in the commemoration of Thy Saints.

ⲁ̀ⲣⲓⲕⲁⲧⲁⲝⲓⲟⲓⲛ ⲛ̀ⲧⲉⲕⲉⲣⲫⲗⲗⲉⲩⲓ̀ ⲡ̅ⲉ̅ ⲛ̀ ⲡⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲧⲁⲧⲣⲁⲛⲁⲕ ⲓⲥⲭⲉⲛ ⲡⲉⲛⲉⲅ.

Be pleased, O Lord, to have in remembrance all the Saints who have pleased Thee since [the beginning of] the world.

ⲛⲉⲛⲓⲟⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲡⲓⲡⲁ-ⲧⲣⲓⲁⲣⲭⲏⲥ.

Our holy fathers the Patriarchs,

ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲓⲁⲡⲟⲥⲧⲟ-ⲗⲟⲥ.

The Prophets, the Apostles,

ⲡⲓⲣⲉϥⲓⲱⲱϥ ⲙⲉⲧⲁⲅⲅⲉ-ⲗⲓⲥⲧⲏⲥ.

The Preachers, the Evangelists,

ⲡⲓⲗⲗⲁⲣⲧⲩⲣⲟⲥ ⲙⲓⲟⲗⲗⲟⲗⲟ-ⲅⲓⲧⲏⲥ.

The Martyrs, the Confessors,

ⲛⲉⲗⲗ ⲡⲛⲉⲧⲗⲗⲁ ⲛⲓⲃⲉⲛ ⲛ̀-ⲑⲗⲗⲏ ⲉⲧⲁⲧⲭⲱⲕⲉ̀ⲃⲟⲗ ϩⲓⲛ ⲫⲛⲁϥ̀.

And every spirit of the just made perfect in the faith;

ⲛ̀ϥⲟⲩⲟ̀ ⲁⲉ ⲟⲛ ⲉⲑⲗⲗⲉϥ ⲛ̀ ⲟⲩⲱⲟⲩ ⲉ̀ⲧⲟⲓ ⲗⲗⲁⲣⲑⲉⲛⲟⲥ ⲛ̀ ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲑⲁⲩⲓⲁ ⲙⲁⲣⲓⲁ.

And chiefly she that is full of glory, that is a virgin unto all times, the holy Mother of God, the holy Mary,

[1] There are two of these Prayers, both beginning and ending with the same words. The Priest says either, at his discretion, but the translator is told that the first is that most commonly used. The second is rather longer, and contains a greater number of names of Saints, almost all Egyptian monks and hermits. It is this latter which is given by Renaudot, with some additional names, which the translator opines to be those of Monophysites.

ⲛⲉⲙⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲡⲣⲟⲇⲣⲟⲙⲙⲟⲥ ⲙⲙⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲟⲩⲟⲉ ⲙⲙⲙⲁⲣⲧⲩⲣⲟⲥ.

And the holy John, the Forerunner, Baptist and Martyr,

ⲛⲉⲙⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲓⲡⲣⲱⲧⲟⲇⲓⲁⲕⲟⲛⲟⲥ ⲟⲩⲟⲉ ⲙⲙⲡⲣⲱⲧⲟⲙⲙⲁⲣⲧⲩⲣⲟⲥ.

And holy Stephen, the first Deacon and first Martyr,

ⲛⲉⲙⲙ ⲡⲓⲑⲉⲱⲣⲓⲙⲟⲥ ⲛⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲙⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲉ ⲙⲙⲙⲁⲣⲧⲩⲣⲟⲥ.

And the ecstatic Evangelist Mark, the holy Apostle and Martyr,

ⲛⲉⲙⲙ ⲡⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲑⲟⲩⲁⲃ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲥ.

And the holy Patriarch Athanasius, who was like unto an Apostle,

ⲛⲉⲙⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲛⲉⲙⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲃⲁⲥⲓⲗⲓⲟⲥ ⲛⲉⲙⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲣⲏⲅⲟⲣⲓⲟⲥ.

And the holy Cyril, and the holy Basil, and the holy Gregory,

ⲛⲉⲙⲙ ⲡⲉⲛⲓⲱⲧ ⲛ̀ⲧⲁⲓⲕⲉⲟⲥ ⲡⲓⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲁⲛⲧⲱⲛⲓ ⲛⲉⲙⲙ ⲡⲓⲑⲉⲙⲙⲏ ⲁⲃⲃⲁ ⲡⲁⲩⲗⲉ ⲛⲉⲙⲙ ⲁⲃⲃⲁ ⲙⲙⲁⲕⲁⲣⲓ ⲕⲉ ⲁⲃⲃⲁ ⲙⲙⲁⲕⲁⲣⲓ.

And our righteous Father, the great Abba Antony, and the righteous Abba Paul, and Abba Macarius, and Abba Macarius,

ⲛⲉⲙⲙ ⲡⲭⲱⲣⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲡⲛ̀ ⲉⲑⲟⲩⲁⲃ.

And all the choir of the Saints,

ⲛⲁⲓ ⲉⲧⲉ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲟⲩⲧϩⲟ ⲛⲉⲙⲙ ⲛⲟⲩⲧⲱⲃϩ ⲛⲁⲓ ⲛⲁⲛ ⲧⲏⲣⲉⲛ ⲉⲧⲥⲟⲡ.

Through whose prayers and supplications have mercy upon us all together.

ⲟⲩⲟⲉ ⲙⲙⲁⲧⲟⲩⲭⲟⲛ ⲉⲑⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲁⲩⲙⲟⲩⲧ ⲙⲙⲟⲟϥ ⲉϩⲣⲏⲓ ⲉ̀ⲭⲱⲛ.

And deliver us for the sake of Thine holy Name which is called upon us.

The Deacon says,

ⲛⲏ ⲉⲧⲱⲱϥ ⲙⲙⲁⲣⲟⲩⲧⲁⲟⲩⲟ ⲛ̀ ⲛⲓⲣⲁⲛ ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟⲧ ⲙⲙ

Let those who read publish the names of our fathers

ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧⲁϥϣⲓⲛⲕⲟϥ ⲛ̀ⲥⲟ ⲙ̀ⲙⲁⲩ ⲛ̀ⲧⲟⲛ ⲛⲏ ⲛⲟⲩⲯⲩⲭⲏ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲭⲁ ⲛⲉⲛⲛⲟϭⲓ ⲛⲁⲛ ⲉ̀ϧⲟⲗ.

the Patriarchs, who have fallen on sleep; may the Lord give rest to the souls of them all, and forgive us our sins.

Then he reads the list of the dead, and the Priest continues, inaudibly,

And remember also, O Lord, all them who have fallen asleep, who are gone to rest in the Priesthood, and in any order of the laity. Be graciously pleased to give rest to all their souls in the bosom of our holy fathers Abraham, and Isaac, and Jacob. Feed them in a green pasture, beside the still waters, in the garden of delight, the place whence sore-heartedness and sorrow and sighing have fled away, in the light of Thy Saints.

He puts incense into the censer, and prays for the dead as he pleases. Then he takes the veil, which was on the paten, in his right hand, and with his left on the Altar, turns half towards the People, and says,

God have mercy upon us and bless us, cause His face to shine upon us, and have mercy upon us.

O Lord, save Thy people, bless Thine inheritance, sustain them, lift them up for ever, exalt the horn of the orthodox Christians through the power of the life-giving Cross.

If it be a Feast of our Lord he also makes mention of the special occasion commemorated.

Through the prayers and supplications which our Lady, the Lady of us all, the holy Mother of God, the holy Mary, doth at all times make for us all. And [the prayers and supplications of] the three mighty [and] resplendent Saints, Michael, and Gabriel, and Raphael, and the four immaterial living creatures, and the four-and-twenty Elders, and all the choir of Angels.

And the heavenly armies; and [through] the pleading of the Patriarchs and the Prophets; and the Apostles, and the Martyrs, and the bearers of the Cross, and the just and the righteous, and all the wise virgins. And [through] the blessing of the Angel of this holy Sacrifice, and the blessing of the holy Mother of God,

the holy Mary, [a virgin] from first to last, and the blessing of the day of the Lord, our good Saviour. May their holy blessings, and their power, and their grace, and their help, be with us for ever. Amen. So be it.

He makes the sign of the Cross silently towards the People with the veil, and turns back to the Altar, and the Deacon says,

ⲡⲓⲡⲓϣϯ ⲁⲃⲃⲁ ⲁⲛⲧⲱⲛⲓⲟⲥ: ⲙⲉⲛⲉ ⲛ̀ ⲡⲓⲟⲩⲉⲓ ⲁⲃⲃⲁ ⲡⲁⲩⲗⲉ: ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ ⲕⲉ ⲁⲃⲃⲁ ⲙⲁⲕⲁⲣⲓ: ⲁⲃⲃⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲕⲟⲗⲟⲃⲟⲥ: ⲁⲃⲃⲁ ⲡⲓϣⲱⲓ: ⲁⲃⲃⲁ ⲡⲁⲩⲗⲉ: ⲁⲃⲃⲁ ⲏⲥⲓⲁⲱⲣⲟⲥ: ⲁⲃⲃⲁ ⲙⲱⲩⲥⲏ: ⲁⲃⲃⲁ ⲡⲁϧⲱⲙⲓ: ⲕⲉ ⲁⲃⲃⲁ ⲡⲁⲫⲛⲟⲩϯ.

The great Abba Antony, and the righteous Abba Paul, Abba Macarius, and Abba Macarius, Abba John the short, Abba Pishwi, Abba Paul, Abba Isidore, Abba Moses, Abba Pachom, and Abba Paphnutius.

ⲕⲁⲓ ⲡⲁⲛⲧⲱⲛ ⲧⲱⲛ ⲟⲣⲑⲱⲥ ⲇⲓⲇⲁⲝⲁⲛⲧⲱⲛ ⲧⲟⲛ ⲗⲟⲅⲟⲛ ⲧⲏⲥ ⲁⲗⲏⲑⲉⲓⲁⲥ: ⲟⲣⲑⲟⲇⲟⲝⲱⲛ ⲉⲡⲓⲥⲕⲟⲡⲱⲛ: ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲱⲛ: ⲇⲓⲁⲕⲟⲛⲱⲛ: ⲕⲗⲏⲣⲓⲕⲱⲛ: ⲕⲁⲓ ⲗⲁⲓⲕⲱⲛ ⲕⲁⲓ ⲧⲟⲩⲧⲱⲛ ⲕⲁⲓ ⲡⲁⲛⲧⲱⲛ ⲟⲣⲑⲟⲇⲟⲝⲱⲛ.

And all that have rightly taught the word of truth, orthodox Bishops, Priests, Deacons, Clerks, and laymen, both these and all orthodox [Christians.]

The People say,

ⲇⲟⲝⲁ ⲥⲟⲓ ⲕ̅ⲉ̅: ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ̅ ⲉⲩⲗⲟⲩⲏⲥⲟⲛ: ⲕ̅ⲉ̅ ⲇⲓⲇⲁⲩⲟⲛ: ⲙⲉⲛⲉ.

Glory to Thee, Lord. Lord, have mercy. Lord, have mercy. Lord, give Thy blessing. Lord, spare. Amen.

The Priest says,

ⲛⲏ ⲙⲉⲛ ⲡⲟ̅ⲥ̅ ⲉⲁⲕⲟⲓ ⲛ̀ ⲡⲟⲩⲯⲩⲭⲏ ⲙⲙⲁⲉⲧⲟⲛ ⲛⲱⲟⲩ ϩⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ.

Them, O Lord, whose souls Thou hast taken, do Thou cause to rest in this place.

ⲁⲛⲟⲛ ⲁⲉ ⲛⲱⲛ ⲛⲁ ⲛⲏ ⲉⲧⲟⲓ ⲏⲡⲣⲉϩⲏⲕⲱⲓⲗⲓ ϩⲓ ⲡⲁⲓ ϩϩⲁ.

And us also, who are pilgrims here,

ⲁⲣⲉϥ ⲉⲣⲟⲛ ⲛⲉⲙ ⲡⲉⲕⲛⲁϩϯ: ⲁⲣⲓϥϩⲟⲧ ⲙⲁⲛ ⲏ ⲧⲉⲕϥⲓⲣⲏⲛⲏ ϣⲁⲉⲃⲟⲗ.

Do Thou keep in Thy faith: grant us Thy peace even unto the end,

ϭϩⲱⲟⲩⲧ ⲛⲁⲭⲱⲛ ⲉⲃⲟⲗ ⲉ ⲧⲉⲕϩⲉⲧⲟⲩⲣⲟ.

Lead us unto Thy kingdom.

The People say,

ⲱⲥⲡⲉⲣ ⲏⲛ ⲕⲁⲓ ⲉⲥⲧⲓⲛ ⲕⲁⲓ ⲉⲥⲧⲁⲓ ⲉⲓⲥ ⲧⲉⲛⲉⲁⲥ ⲧⲉⲛⲉⲱⲛ ⲕⲁⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ϩⲱⲟⲩⲡⲁⲛⲧⲁⲥ ⲁⲓⲱⲛⲁⲥ ⲧⲱⲛ ⲁⲓⲱⲛⲱⲛ. ⲁϩϩⲏⲛ.

As it was, and is, and shall be unto generations of generations, and unto all ages of ages. Amen.

The Priest continues,

ϫⲓⲛⲁ ⲛⲉϩ ⲛⲁⲉⲛ ⲫⲁⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲟⲛ ⲛⲁⲉⲛ ϫⲱⲃ ⲙⲡⲉⲛ ⲛⲧⲉϥϭⲱⲟⲩ ⲟⲩⲟϫ ⲛⲧⲉϥϭⲓϩⲟⲩ ⲟⲩⲟϫ ⲛⲧⲉϥϭⲓⲥⲓ ⲛϩⲉ ⲡⲉⲕⲙⲩϯ ⲛⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ.

That as in this, so in all things may be glorified, blessed, and extolled Thy mighty and holy Name.

ⲛⲁⲉⲛ ϫⲱⲃ ⲙⲡⲉⲛ ⲉⲧⲧⲁⲓⲙⲟⲩⲧ ⲟⲩⲟϫ ⲉⲧⲥϩⲁⲣⲱⲟⲩⲧ ⲛⲉϩ ⲓ̅ⲏ̅ⲥ ⲡ̅ⲭ̅ⲥ ⲡⲉⲕϩⲉⲛⲡⲛⲓⲧ ⲏⲧⲱⲛⲣⲓ ⲛⲉϩ ⲡⲛⲛ̅ⲁ ⲉⲑⲟⲩⲁⲃ.

Which is in all things glorious and blessed; together with Thy beloved Son Jesus Christ, and the Holy Ghost.

ⲉⲓⲣⲏⲛⲏ ⲡⲁⲥⲓⲛ.

Peace be unto all.

The People answer,

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩϩⲁⲧⲓ ⲥⲟⲩ.

And unto thy spirit.

The Priest continues,

ⲡⲁⲗⲓⲛ ϩⲁⲣⲉⲛⲥⲉⲛ-

[1]Again let us give thanks

[1] This is called the Preface to the Fraction.

ϩⲙⲙⲟⲩ ⲛ̀ⲧⲟⲧϥ ⲉⲃⲏⲗ ϧⲉⲛ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ϯⲱⲟⲩ ⲉⲃⲏⲗ ⲛⲉⲛ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩⲧ ⲟⲩⲟϩ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

unto God Almighty, the Father of our Lord and God and Saviour Jesus Christ.

ⲭⲉ ⲁⲩⲫⲣⲉⲡⲉⲣⲡⲉⲙⲙⲁⲩⲁ ⲟⲛ ⲧⲛⲟⲩ ⲉ̀ ⲟϩⲓⲉⲣⲁⲧⲉⲛ ϧⲉⲛ ⲡⲁⲓ ⲙⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ϥⲁⲓ.

Behold, He hath made us worthy even now to stand in this holy place.

ⲟⲩⲟϩ ⲉ̀ ϥⲁⲓ ⲛ̀ ⲛⲉⲙⲭⲓⲭ ⲉ̀ⲡⲱⲱⲓ ⲟⲩⲟϩ ⲉ̀ ⲱⲉⲙⲙⲱⲓ ⲉⲃⲏⲗ ⲛ̀ⲧⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ.

And to lift up our hands and to minister unto His holy Name.

ⲛⲑⲟϥ ⲟⲛ ⲙⲙⲁⲣⲉⲛⲧϩⲟ ⲉⲣⲟϥ ϩⲟⲡⲱⲥ ⲛ̀ⲧⲉϥⲁⲓⲧⲉⲛ ⲛⲉⲙⲙⲁ ⲛ̀ⲧⲙⲙⲉⲧⲱⲫⲣ ⲛⲉⲙ ⲧⲙⲙⲉⲧⲁⲗⲏⲯⲓⲥ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲙⲉⲧⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲧ ⲟⲩⲟϩ ⲛ̀ⲁⲑⲙⲙⲟⲩ.

Him then let us entreat that He will make us worthy even of the communion and participation of His Divine and undying mysteries—

The People answer,

ⲁⲙⲏⲛ. Amen.

He points with his right hand to the Sacred Host, and says,

ⲡⲓⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ. The holy Body

He points to the chalice, and says,

ⲙⲉⲙ ⲡⲓⲥⲛⲟϥ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲛ̀ⲧⲉ ⲛⲉϥⲭ̅ⲥ̅ ⲛ̀ⲭⲉ[1] ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲡⲟ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩⲧ.

And the glorious Blood of His Christ—He, the Almighty, the Lord our God.

The Deacon says,

ⲁⲙⲏⲛ: ⲁⲙⲏⲛ: ⲡⲣⲟⲥⲉⲩⲭⲁⲥⲑⲉ: ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ.

Amen. Amen. Pray ye. Lord, have mercy.

The Priest says,

ⲉⲓⲣⲏⲛⲏ ⲡⲁⲥⲓⲛ. Peace be unto all.

[1] This is the Nominative case to ⲛ̀ⲧⲉϥⲁⲓⲧⲉⲛ in the preceding clause.

The People answer,

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And unto thy spirit.

The Priest kneels, adores the Blessed Sacrament, rises, takes the Sacred Host, breaks off a third part, and from that third a small particle, and replaces the whole on the paten, while he says aloud,[1]

ⲫⲏⲏ̅ ⲡⲟ̅ⲥ̅ ⲫⲧ ⲡⲣⲉϥⲥⲁϫ-ⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛ̀ ⲉⲛⲉϫ.

The Lord, the Lord God, who giveth light unto the world,

ⲫⲏ ⲉⲧⲧⲁⲭⲗⲟⲁⲁ ⲉ̀ϫⲱⲛ ⲁⲛ ⲛⲉϥⲡⲓⲥϫⲧ ⲫⲏ ⲉⲧⲧ ⲛⲁⲛ ⲁ̀ⲁⲭⲱϥ ⲁⲁⲡⲁⲧⲉⲡⲉⲣ-ⲉⲧⲓⲛ.

Who hath crowned us with His faith, Who giveth unto us before we ask,

ⲁⲁⲏⲓⲥ ⲛⲁⲛ ⲉⲑⲉⲣⲉⲡⲓ̀ⲣⲓ ⲛ̀ ⲟⲩⲕⲁⲣⲡⲟⲥ ⲉϥⲣⲁⲛⲁⲕ ⲟⲩⲟϫ

Grant Thou unto us to bring forth fruit acceptable

[1] This is called the Prayer of the Fraction, introductory to the Lord's Prayer. The Missal contains a set of six of them, including one recently added by the Catholics for the Festivals of the Blessed Virgin. That most commonly used is the one here given, which is also much the shortest. But upon a Festival, one of the longer is chosen, such as the following: "Behold, Emmanuel, our God, the Lamb of God, That taketh away the sin of the whole world, is with us this day upon this Table. When He raiseth His voice upon His throne, then all the hosts of heaven stand before Him. The Angels sing hymns with voices of benediction, the Archangels fall down [and] worship His great [and] invisible (*so called because the proper vowels of the Tetragrammaton are unwritten and unknown*) Name. The four immaterial living creatures praise [Him] with the song of Thrice-Holy. The four-and-twenty elders arise from their thrones—having four-and-twenty crowns of gold upon their heads, having four-and-twenty phials of gold in their hands, filled with the prayers of the Saints—they offer them in oblation before Him Who liveth for ever. The holy hundred-and-forty-four-thousand virgins without spot, who have washed their robes in the Blood of the Lamb, praise the Lord, saying, Holy, Holy, Holy, Amen, Alleluia. Holy is God the Father Almighty—Amen; Alleluia. Holy is the Only-begotten Son JESUS Christ our Lord—Amen; Alleluia. Holy is the Holy Ghost the Comforter—Amen; Alleluia. Holy and full of glory is the Holy Mother of God, the Holy Virgin Mary—Amen; Alleluia. Holy and full of glory is this Sacrifice, pierced for the life of the whole world—Amen; Alleluia. Of this our good Saviour hath openly spoken, saying: My Body is meat indeed, and My Blood is drink indeed; he that eateth My Body and drinketh My Blood, dwelleth in Me, and I dwell in him. [Grant] that with a pure heart, and pure lips, and enlightened soul, and face not ashamed, and faith unfeigned, and pure conscience, and full patience, and firm hope, we may dare with boldness without fear, to supplicate Thee, O our holy Father Who art in the heavens, and to say—"

ⲉⲡⲉⲣⲟⲁⲣⲓⲛ ⲉ̀ ⲧⲱⲃϩ ⲛ̀ⲛⲉⲛⲟⲕ ⲡⲉⲛⲓⲱⲧ ⲉ̀ⲑⲟⲩⲁⲃ ⲉⲧ ϩⲉⲛ ⲡⲓϥⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ⲉ̀ⲭⲟⲥ—

unto Thee, and with confidence to entreat Thee, our holy Father, Who art in the heavens, and to say—

The People say the Lord's Prayer:

ⲭⲉ ⲡⲉⲛⲓⲱⲧ ⲉⲧ ϩⲉⲛ ⲡⲓϥⲏⲟⲩⲓ̀: ⲛ̀ⲛⲁⲣⲉϥⲧⲟⲩϩⲟ ⲙ̀ⲡⲉ ⲡⲉⲕⲣⲁⲛ: ⲛ̀ⲛⲁⲣⲉⲥⲓ̀ ⲙ̀ⲡⲉ ⲧⲉⲕⲛ̀ⲛⲉⲧⲟⲩⲣⲟ: ⲡⲉⲧⲉϩⲛⲁⲕ ⲛ̀ⲛⲁⲣⲉϥⲱⲡⲓ ⲛ̀ⲛⲉϥϩⲣⲏⲧ ϩⲉⲛ ⲧϥⲉ ⲡⲉⲛ̀ⲛ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁⲣⲓ: ⲡⲉⲛⲱⲓⲕ ⲙ̀ⲡⲉ ⲣⲁϩ ⲛ̀ⲛⲏϥ ⲛⲁⲛ ⲛ̀ⲛⲉϥⲟⲟⲩ: ⲟⲩⲟϩ ⲭⲁ ⲛⲉⲧⲉⲣⲟⲛ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥϩⲣⲏⲧ ϩⲱⲛ ⲙ̀ⲡⲧⲉⲛⲭⲱ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲙⲏⲉ̀ⲧⲉⲟⲩⲟⲛ ⲙ̀ⲡⲧⲁⲛ ⲉ̀ⲣⲱⲟⲩ: ⲟⲩⲟϩ ⲛ̀ⲛⲉⲡⲉⲙⲡⲉⲛ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲓⲣⲁⲥⲙⲟⲥ: ⲁⲗⲗⲁ ⲛⲁϩⲛⲛⲉⲛ ⲉ̀ⲃⲟⲗϩⲓⲁ ⲡⲓⲡⲉⲧϩⲱⲟⲩ: ϩⲉⲛ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅.

Our Father, Who art in the heavens: hallowed be Thy Name: Thy kingdom come: Thy will be done on earth as it is in heaven: Give us this day the morrow's bread: and forgive us our debts, as we forgive our debtors: and lead us not into temptation: but deliver us from evil: through Christ JESUS our Lord.

The Priest says, inaudibly, the Prayer after the Our Father,

Also we pray Thee, O good Father, Who lovest goodness, lead us not into temptation, nor let any iniquity get the dominion over us, but deliver us from unseemly works, and the motions thereof, and the sight thereof, and the touch thereof; and curb the tempter, and drive him away from us. Rebuke also his movements which spring up within ourselves, and remove away from us all causes which lead us to sin, and deliver us through Thine holy power,

He continues aloud,

ϩⲉⲛ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅.

Through Christ JESUS our Lord.

The Deacon says,

ⲧⲁⲥ ⲕⲉⲫⲁⲗⲁⲥ ⲩⲙⲱⲛ ⲧⲱ ⲕⲩⲣⲓⲱ ⲕⲗⲓⲛⲁⲧⲉ. Bow down your heads before the Lord.

The People answer,

ⲉⲛⲱⲡⲓⲟⲛ ⲥⲟⲩ ⲕⲩⲣⲓⲉ. Before Thee, O Lord.

The Priest continues inaudibly,

Full and abounding hath been the grace of His goodness to us-ward, Thine Only-begotten Son our Lord and God and Saviour JESUS Christ. We have confessed His saving Passion, we have told of His death, we have believed in His resurrection, the mystery is accomplished. We give Thee thanks, O Lord God Almighty, for that great hath been Thy mercy toward us, to prepare for us those things whereon the Angels do desire to look. We pray and entreat Thy goodness, O Thou lover of man! that since Thou hast sanctified us, Thou wouldest join us unto Thyself through the communion of Thine holy mysteries, that we may become full of Thine Holy Spirit and strong in the right faith, full also of the desire of Thy true love, and may speak of Thy glory at all times.

He continues aloud,

ⲇⲓⲁ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲛⲱ̅ⲥ̅. Through Christ JESUS our Lord.

The Deacon says,

ⲡⲣⲟⲥⲭⲱⲙⲉⲛ ⲑⲉⲱ ⲙⲉⲧⲁ ⲫⲟⲃⲟⲩ. Let us wait on God with fear.

The Priest says,

ⲉⲓⲣⲏⲛⲏ ⲡⲁⲥⲓ. Peace be unto all.

The People answer,

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And unto thy spirit.

The Priest continues inaudibly,

[1]Lord, Lord God Almighty, Healer of our souls and our bodies and our spirits, Thou art He Who hast spoken unto our father

[1] This is called the Prayer of Absolution to the Father.

Peter, by the mouth of Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ, saying, Thou art Peter; upon this rock I will build My Church; and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of the heavens; whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens. Therefore, O Lord, let Thy servants, my fathers and my brethren and mine own misery, be loosed by my mouth, through Thine holy, good, and man-loving Spirit. O God, Who takest away the sin of the world, be ready to accept the repentance of Thy servants for a light of the understanding and forgiveness of sins. For Thou art a God Compassionate and Merciful; Thou art long-suffering; great and true is Thy mercy. If we have sinned against Thee either by word or by deed, spare us, forgive us, in Thy goodness and love to man. O God, absolve us, and absolve all Thy people.

The Priest again takes the little veil in his right hand, and stands as before, half turned to the People, with that hand extended towards them, and the left on the Altar. In this position he first commemorates the living at will, and then says inaudibly,

Remember, O Lord, Thy servants, all orthodox Christians throughout the whole world, from the rising of the sun unto the going-down thereof, and from the North unto the South, every one by his own name, and every one by her own name; them that are alive, do Thou keep, and them that have fallen on sleep, do Thou cause to rest. Remember, O Lord, the children of the Holy Church—the Abbats, and the Priests, and the Deacons, and the Monks, and the clerks, and all the people—them that are alive, do Thou keep by an Angel of peace, and them that have fallen on sleep, do Thou cause to rest. Remember, O Lord, them that assemble themselves together with us in this Church, and them that join in prayer with us; keep them, bless them. Remember, O Lord, such of Thy people as are sick; do Thou heal them. Remember, O Lord, our fathers and our brethren that journey; bring them home in peace. Remember, O Lord,

such as suffer under affliction and distress; deliver them from all affliction. Remember, O Lord, all them who have bidden us to remember them in our prayers and supplications; my Lord JESUS Christ, remember them in Thy heavenly kingdom. Remember, O Lord, my father and my mother, and my brethren, and them that are near unto me according to the flesh, and my spiritual fathers—those who are alive do Thou keep by an Angel of peace, and to those who have fallen on sleep do Thou give rest.

[1]Remember also, O Lord, my lowliness, and put away my many sins, and where transgression hath abounded, let Thy grace much more abound, and let not my sins and the abominations of my heart deprive Thy people of the grace of Thine Holy Spirit. Deliver us, and deliver all Thy people, from all sin, and from all curse, and from all denial, and from every false oath, and from all evil dealing with the heretics and the heathen. O our Lord, be pleased to grant unto us a mind, and strength, and reason, to escape any evil thing of the enemy, and grant unto us ever to do all such things as be pleasing unto Thee. Write our names in the full assembly of the Saints.

He uncovers the chalice, and continues aloud:

ⲛ̀ϩⲣⲏⲓ ϩⲉⲛ ⲟⲩⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲡⲓϣⲛⲟⲩⲓ ϩⲉⲛ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅.

In the kingdom of the heavens, through JESUS Christ our Lord.

The Deacon says,

ⲥⲱⲑⲉⲓⲥ ⲁⲗⲏⲑⲓⲛ: ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ: ⲙⲉⲧⲁ ⲫⲟⲃⲟⲩ ⲑⲉⲟⲩ ⲡⲣⲟⲥⲭⲱⲙⲉⲛ.

Saved indeed! and [so be it] with thy spirit! Let us attend with fear of God.

The People say,

ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ: ⲕ̅ⲉ̅ ⲉⲗⲉⲏⲥⲟⲛ.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

[1] Here the rubric permits an alternative prayer taken from the Vigil Office.

The Priest takes the particle of the Sacred Host detached before the Lord's Prayer, and raises it above his head, saying,

ⲧⲁ ⲁⲅⲓⲁ ⲧⲟⲓⲥ ⲁⲅⲓⲟⲓⲥ. The Holy to the holy.

He lowers the particle and makes with it the sign of the Cross over the chalice, saying,

ⲉⲩⲗⲟⲅⲏⲧⲟⲥ ⲕⲩⲣⲓⲟⲥ ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲩⲓⲟⲥ ⲑⲉⲟⲩ : ⲁⲅⲓⲁⲥⲁⲥ ⲉⲛ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲁⲅⲓⲱ ⲁⲩⲧⲟⲩ. ⲁⲙⲏⲛ. Blessed be the Lord Jesus Christ the Son of God; He hath hallowed [it] by His Holy Spirit. Amen.

The Deacon says,

ⲁⲙⲏⲛ : ⲉⲓⲥ ⲡⲁⲧⲏⲣ ⲁⲅⲓⲟⲥ : ⲉⲓⲥ ⲩⲓⲟⲥ ⲁⲅⲓⲟⲥ : ⲉⲛ ⲡⲛⲉⲩⲙⲁ ⲁⲅⲓⲟⲛ. ⲁⲙⲏⲛ. Amen. One Holy Father, One Holy Son, One Holy Spirit. Amen.

The Priest touches the Blood with the particle, and says,

ⲉⲓⲣⲏⲛⲏ ⲡⲁⲥⲓⲛ. Peace be unto all.

The People answer,

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And unto thy spirit.

Then he touches the rest of the Sacred Host with the particle, saying.

ⲥⲱⲙⲁ ⲁⲅⲓⲟⲛ ⲕⲁⲓ ⲁⲓⲙⲁ ⲧⲓⲙⲓⲟⲛ ⲁⲗⲏⲑⲓⲛⲟⲛ ⲓ̅ⲧ̅ ⲭ̅ⲧ̅ ⲧⲟⲩ ⲩⲓⲟⲩ ⲧⲟⲩ ⲑⲉⲟⲩ ⲏⲙⲱⲛ. ⲁⲙⲏⲛ. The Holy Body and the Precious [and] very Blood of Jesus Christ, the Son of our God. Amen.

The People say,

ⲁⲙⲏⲛ. Amen.

The Priest signs again with the particle over the chalice, and says,

ⲁⲅⲓⲟⲛ ⲧⲓⲙⲓⲟⲛ ⲥⲱⲙⲁ ⲕⲁⲓ ⲁⲓⲙⲁ ⲁⲗⲏⲑⲓⲛⲟⲛ ⲓ̅ⲧ̅ ⲭ̅ⲧ̅ ⲧⲟⲩ ⲩⲓⲟⲩ ⲧⲟⲩ ⲑⲉⲟⲩ ⲏⲙⲱⲛ. ⲁⲙⲏⲛ. The Holy, Precious Body, and the very Blood of Jesus Christ, the Son of our God. Amen.

The People say,

ⲁⲙⲏⲛ. Amen.

The Priest drops the particle into the chalice, covers it, and says,

ⲡⲓⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲛⲟⲩ ⲛ̀ⲧⲉ ⲉⲙⲙⲁⲛⲟⲩⲏⲗ ⲡⲉⲛⲛⲟⲩ̀ⲧ ⲫⲁⲓ ⲛⲉ ϩⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ. ⲁⲙⲏⲛ.

This is in truth the Body and the Blood of Emmanuel our God. Amen.

The People say,

ⲁⲙⲏⲛ. ⲡⲓⲁϩ̀ⲧ. Amen. I believe.

The Priest says,

ⲁⲙⲏⲛ: ⲁⲙⲏⲛ: ⲁⲙⲏⲛ: ⲡⲓⲁϩ̀ⲧ: ⲡⲓⲁϩ̀ⲧ: ⲡⲓⲁϩ̀ⲧ ⲟⲩⲟϩ ⲧⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ϣⲁ ⲡⲓⲛⲓϥ ⲛ̀ϩⲁⲉ̀.

Amen. Amen. Amen. I believe, I believe, I believe and confess till the last breath,

ⲭⲉ ⲑⲁⲓ ⲧⲉ ⲧⲥⲁⲣⲝ ⲛ̀ⲣⲉϥⲧⲁⲙϩⲟ ⲉⲧⲁⲡⲉϥⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ ⲛⲉⲛ̅ⲥ̅ ⲟⲩⲟϩ ⲛⲉⲛⲛⲟⲩ̀ⲧ ⲟⲩⲟϩ ⲛⲉⲛⲥⲱⲧⲏⲣ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

That this is the life-giving Flesh which Thine Only-begotten Son, our Lord, and God, and Saviour Jesus Christ—

He lifts up the paten in both hands, and holds it so, while he says,

ⲟⲩⲧⲥ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲧⲉⲛⲟ̅ⲥ̅ ⲛ̀ⲛⲓⲙ̀ⲃ ⲧⲏⲣⲉⲛ ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ̀ ⲧⲁⲩⲓⲁ ⲙⲁⲣⲓⲁ.

Took from our Lady, the Lady of us all, the holy Mother of God, the holy Mary.

ⲁϥϣⲓⲥ ⲛ̀ⲟⲩⲁⲓ ⲛⲉⲙ ⲧⲉϥⲙⲉⲑⲛⲟⲩⲧ ϩⲉⲛ ⲟⲩⲙⲉⲧⲁⲙⲓⲝⲓ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲁⲙⲓⲥⲟⲩ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲁⲧⲣⲉⲫⲧ.

He united It with His Divinity without mingling and without confusion and without alteration.

ⲉⲁϥⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ⲧⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲡⲓⲛⲉⲥ ⲛⲁϩⲣⲉⲛ ⲡⲟⲛⲧⲓⲟⲥ ⲡⲓⲗⲁⲧⲟⲥ.

He witnessed a good confession before Pontius Pilate.

ⲁϥⲧⲏⲓⲥ ⲉϩⲣⲏⲓ ⲉ̀ϫⲱⲛ ϩⲓϫⲉⲛ ⲡⲓⲱⲉ ⲉⲑⲟⲩⲁⲃ̀ ⲛ̀ⲧⲉ

He gave It for us upon the holy tree of the Cross,

ⲡⲓⲥⲧⲁⲧⲟⲥ ϩⲉⲛ ⲛⲉⲩⲟⲩⲱϣ ⲙ̀ⲙⲁⲓⲛ ⲙ̀ⲙⲁⲟⲩ ⲉ̀ϩⲣⲏ ⲉ̀ϫⲱⲛ ⲧⲏⲣⲉⲛ ⲁ̀ⲗⲏⲑⲱⲥ.

by His Own Will, in very truth for us all.

ⲧⲡⲁϩⲧ ϫⲉ ⲙ̀ⲡⲉ ⲧⲉⲩⲙⲉⲑⲛⲟⲩⲧ ϥⲱⲣϫ ⲉ̀ ⲧⲉⲩⲙⲉⲧⲣⲱⲙⲓ ⲛ̀ⲟⲩⲥⲟⲩⲥⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲟⲩⲁ̀ⲉ ⲟⲩⲣⲓⲕⲓ ⲙ̀ ⲃⲁⲗ.

I believe that His Divinity was not separated from His Manhood for one moment, or for the twinkling of an eye.

ⲉⲩⲧ ⲙ̀ⲙⲁⲟⲥ ⲉ̀ϫⲱⲛ ⲟⲩⲥⲱⲧ ⲛⲉⲙ ⲟⲩϫⲱⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲙⲟⲃⲓ ⲛⲉⲙ ⲟⲩⲱⲛϩ ⲛ̀ ⲉ̀ⲡⲉϩ ⲛ̀ ⲡⲛ ⲉⲟⲩⲁⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ ϩⲛⲧⲥ: ⲧⲡⲁϩⲧ: ⲧⲡⲁϩⲧ: ⲧⲡⲁϩⲧ ϫⲉ ⲑⲁⲓ ⲧⲉ ϩⲉⲛ ⲟⲩⲙⲙⲉⲑⲙⲏⲓ. ⲁ̀ⲙⲏⲛ.

Giving it for us, for salvation and remission of sins and eternal life unto them who may partake of It; I believe; I believe; I believe that This is It in very deed. Amen.

The Priest moves the paten crosswise and replaces it: then kisses the Altar thrice, while the Deacon says,

ⲁ̀ⲙⲏⲛ: ⲁ̀ⲙⲏⲛ: ⲁ̀ⲙⲏⲛ: ⲧⲡⲁϩⲧ: ⲧⲡⲁϩⲧ: ⲧⲡⲁϩⲧ ϫⲉ ⲑⲁⲓ ⲧⲉ ϩⲉⲛ ⲟⲩⲙⲙⲉⲑⲙⲏⲓ. ⲁ̀ⲙⲏⲛ.

Amen. Amen. Amen. I believe; I believe; I believe that This is It in very deed. Amen.

ⲧⲱⲃϩ ⲉ̀ϩⲣⲏ ⲉ̀ϫⲱⲛ ⲛⲉⲙ ⲉ̀ϫⲉⲛ ⲛⲓϫⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩϫⲟⲥ ⲛⲁⲛ ⲉⲟⲃϩⲏⲧⲟⲩ ϫⲉ ⲁ̀ⲣⲓⲡⲟⲩⲙⲙⲉⲩⲓ.

Pray for us and for all Christians who have bidden us to remember them.

ⲉⲛ ⲉⲓⲣⲏⲛⲏ: ⲕⲁⲓ ⲁⲅⲁⲡⲏ ⲓⲏⲥⲟⲩ ⲭⲣⲓⲥⲧⲟⲩ ⲙⲙⲉⲟ ⲩ-ⲙⲙⲱⲛ: ψⲁⲗⲗⲁⲧⲉ.

In peace; and the love of Jesus Christ [be] with you. Sing ye.

Meanwhile the Priest continues, inaudibly,

All glory, and all honour, and all worship, are eternally due unto the Holy Trinity, Father, and Son, and Holy Ghost; now and ever, and unto the ages of all ages. Amen.

The Choir sing,

ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ ⲫⲧ ⲛ̀ⲥⲉⲛ ⲡⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲩ.	Praise God in all His Saints.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ⲣⲟⲩ ⲛ̀ⲥⲉⲛ ⲡⲓⲧⲁⲭⲣⲟ ⲛ̀ⲧⲉ ⲧⲉⲩⲭⲟⲱⲱ.	Praise Him in the firmament of His power.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ⲣⲟⲩ ⲉ̀ϩⲣⲏϩⲓⲕⲉⲛ ⲧⲉⲩⲱⲱⲧⲉⲧⲭⲱⲣⲓ.	Praise Him in His mighty acts.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ⲣⲟⲩ ⲕⲁⲧⲁ ⲡⲁⲩⲁⲓ ⲛ̀ⲧⲉ ⲧⲉⲩⲱⲱⲧⲡⲟⲩϯ.	Praise Him according to the multitude of His greatness.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ⲣⲟⲩ ⲛ̀ⲥⲉⲛ ⲟⲩⲥⲱⲱⲙ ⲛ̀ ⲥⲁⲗⲡⲓⲅⲅⲟⲥ.	Praise Him with sound of trumpet.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ⲣⲟⲩ ⲛ̀ⲥⲉⲛ ⲟⲩⲯⲁⲗⲧⲏⲣⲓⲟⲛ ⲙⲉⲛ ⲟⲩⲕⲑⲉⲁⲣⲁ.	Praise Him with psaltery and harp.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ⲣⲟⲩ ⲛ̀ⲥⲉⲛ ϩⲁⲙⲕⲉⲗⲗⲕⲉⲗⲗ ⲙⲉⲛ ϩⲁⲙⲭⲟⲣⲟⲥ.	Praise Him with timbrels and dances.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ⲣⲟⲩ ⲛ̀ⲥⲉⲛ ϩⲁⲙⲕⲁⲛ ⲙⲉⲛ ⲟⲩⲟⲣⲅⲁⲛⲟⲛ.	Praise Him with strings and organ.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ⲣⲟⲩ ⲛ̀ⲥⲉⲛ ϩⲁⲙⲕⲱⲱⲃⲁⲗⲟⲛ ⲉ̀ⲡⲉⲥⲉ ⲧⲟⲩⲥⲱⲙ.	Praise Him with loud-sounding cymbals.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.	Alleluia.
ⲥⲱⲟⲩ ⲉ̀ⲣⲟⲩ ⲛ̀ⲥⲉⲛ ϩⲁⲙⲕⲱⲱⲃⲁⲗⲟⲛ ⲛ̀ⲧⲉ ⲟⲩⲉ̀ϣⲗⲏⲗⲟⲩⲓ̀.	Praise Him with cymbals of joy.

ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

ⲡⲓⲥⲓ ⲡⲛⲏⲉⲙ ⲙⲙⲁⲣⲟⲩⲥⲙⲟⲩ ⲧⲏⲣⲟⲩ ⲉ̀ ⲫⲣⲁⲛ ⲛⲉ ⲡⲟ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩ†.

ⲁⲗⲗⲏⲗⲟⲩⲓⲁ.

Alleluia.

Every [thing that hath] breath—let them all praise the Name of the Lord our God.

Alleluia.

ⲇⲟⲝⲁ ⲡⲁⲧⲣⲓ ⲕⲁⲓ ⲩⲓⲱ ⲕⲁⲓ ⲁ̀ⲅⲓⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ: ⲕⲁⲓ ⲛⲩⲛ ⲕⲁⲓ ⲁⲉⲓ ⲕⲁⲓ ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲱⲛⲁⲥ ⲧⲱⲛ ⲁⲓⲱⲛⲱⲛ. ⲁ-ⲙⲙⲏⲛ.

Glory be to the Father, and to the Son, and to the Holy Ghost, both now, and ever, and unto the ages of ages. Amen.

On Festivals a hymn is added.[1]
Meanwhile the Priest continues, inaudibly.

O God, grant us remission [and] forgiveness of our backslidings, which we have committed willingly and which we have committed unwillingly, which we have committed knowingly and which we have committed unknowingly. O Lord, forgive us!

He adds, if he pleases,

Lead us unto life, O eternal King, Word of God the Father of our Lord and God and Saviour Jesus Christ.

O Thou, the Very Bread which hath come down from heaven, the Giver of Life unto them who receive thereof, make us worthy without condemnation to partake of Thine Holy Body and of Thine Honourable Blood.

May our participation of Thine Holy Mysteries unite us unto Thee for ever, [since] Thou hast blessed us.

Thou art the Son of God; unto Thee, with Him, and the Holy Ghost the Life-giver, be glory for ever. Amen.

[1] This is for Lent only—"Made partakers of the Body and Blood of God's Only-begotten, let us give thanks unto Him. Glory be to the Father, and to the Son, and to the Holy Ghost. Made partakers of the Body and Blood of God's Only-begotten, let us give thanks unto Him. Now and ever and unto the ages of ages. This is the Body and the Blood of God's Only-begotten; made partakers thereof, let us give thanks unto Him; let us sing with the angels and the armies on high and the choir of the Saints, who cry aloud, who proclaim, saying, Alleluia."

O our Lord, make us all worthy to partake of Thine Holy Body and Thine Honourable Blood, to sanctification of our souls and our bodies and our spirits, [and] forgiveness of our sins and transgressions, that we may become one body and spirit with Thee.

Glory be to Thee, with Thy Good Father, and the Holy Ghost, for ever. Amen.

Then he says the following Prayer, inaudibly, in Arabic:

O our Lord, JESUS Christ, make us worthy to receive Thine Holy Body, and Thine Honourable Blood, and let it not be unto us condemnation, but, as Thou hast said to Thy pure-hearted disciples, Take My Body, and My Blood, for the remission of your sins,—let us have communion with Thy pure-hearted disciples, that by our participation of Thy life-giving Mysteries we may receive the remission of our sins, and the forgiveness of our iniquities, and the purification of our souls, our bodies, and our spirits, and confirmation in faith in Thine Holy Name, until our last breath, through the intercession of the Most Pure Virgin Mary, and of all Thy Saints. Amen.

He communicates himself with the third part of the Sacred Host, saying,

This is in very truth the Body of Emmanuel our God. Amen.

And then rests still for a while, with his thoughts fixed upon that Holy Sacrament. Then he uncovers the chalice, raises it, moves it crosswise before him, and then drinks part of the Blood, with the particle, saying,

This is in very truth the Body and the Blood of Emmanuel our God. Amen.

And again rests still for a while. Then he takes the paten and turns full towards the People, saying aloud,

ⲧⲁ ⲁⲅⲓⲁ ⲧⲟⲓⲥ ⲁⲅⲓⲟⲓⲥ. ⲉⲩⲗⲟⲩⲏⲧⲟⲥ ⲕⲩⲣⲓⲟⲥ ⲓ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲩⲓⲟⲥ ⲑⲉⲟⲩ: ⲁⲅⲓⲁⲥⲁⲥ ⲉⲛ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲁⲅⲓⲱ ⲁⲩⲧⲟⲩ. ⲁⲙⲏⲛ.

The Holy to the holy. Blessed be the Lord JESUS Christ the Son of God; He hath hallowed [it] by His Holy Spirit. Amen.

If there are communicants, they approach, and he communicates them,[1] *saying to each,*

This is in very truth the Body and the Blood of Emmanuel our God. Amen.

He then moves the paten crosswise towards the People, turns, and replaces it on the Altar. He consumes what remains of the Sacred Host, saying again,

This is in very truth the Body of Emmanuel our God. Amen.

And then, after cleansing the paten into the chalice, what remains of the Blood, saying,

This is in very truth the Blood of Emmanuel our God. Amen.

He holds out the chalice, into which the Deacon pours some wine, and the Priest says,

ⲉⲓⲣⲏⲛⲏ ⲡⲁⲥⲓⲛ. Peace be unto all.

The People answer,

ⲕⲁⲓ ⲧⲱ ⲡⲛⲉⲩⲙⲁⲧⲓ ⲥⲟⲩ. And unto thy spirit.

He drinks the wine. Then wine and water are poured over his fingers into the chalice, and he drinks it, and wipes and arranges the chalice, saying meanwhile, inaudibly, in Arabic,

Our mouth is filled with gladness, and our tongue with joy, for that we have been made partakers of Thine immortal mysteries, O Lord! For those things, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man, Thou, O God, hast prepared for them that love Thine Holy Name. And Thou hast revealed them unto babes of Thine Holy Church. Even so, Father, for so it seemed good in Thy sight; for Thou art merciful, and unto Thee, O Father, together with the Son and the Holy Ghost, we ascribe glory, and honour, and worship, now and ever, and unto the ages of all ages. Amen.

[2]Thy servants, O Lord, and them that minister before Thee,

[1] The Catholics, except the Deacon, kneel, and now receive in one kind. And the words, "and the Blood," are, the translator believes, omitted. The Monophysites receive standing, and with particles slightly dipped into the chalice. The Communicant ought to answer, "Amen. I believe," but this is obsolete.

[2] This prayer, called the Prayer of Inclination after Communion, is preceded

and entreat Thine Holy Name, and bow down their heads before Thee,—be Thou in them, O Lord, walk among them, and help them in every good work. Do Thou ennoble their hearts above every base thought of the earth. Grant unto them that they may live, and may think of the things of life, and may understand the things pertaining unto Thee; through Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ, unto Whom we and all Thy people do call aloud and cry, saying,—Have mercy upon us, O God our Saviour!

He leaves the Sanctuary, and, standing before the People with his hands extended, says,

ⲫ† ⲉⲩⲓⲱⲙⲉⲛⲉⲛⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲟⲛ [1]God have mercy upon us
ⲟⲩⲟⲉ ⲉⲩⲉⲥⲃⲱⲕ ⲉⲣⲟⲛ : ⲉ- and bless us, cause His face

by a Bidding from the Deacon, in Greek, to "Bow down your heads before the Lord." The translator is informed, however, that this Bidding is always omitted.

[1] This Prayer of Benediction, as the reader will observe, is simply taken from an earlier part of the Mass. The translator is informed that the text as given is what is invariably used in practice, but it differs from the conclusion as given in the Missal. It is there prescribed that at the end of the Prayer of Inclination after communion, the people answer thrice, "Lord, have mercy." The Priest then leaves the sanctuary, and after saying, if other Priests be present, "My lords [and] fathers who appoint my sinfulness, let them be they who say the Benediction," says the following (which differs considerably from that given by Renaudot)—

"O all-holy Trinity, Father, and Son, and Holy Ghost, bless with a celestial blessing from heaven our people who love Christ. Send down upon us the grace of Thine Holy Spirit. Open the Holy Church unto us in mercy and faithfulness. Fill us with the faith of the Trinity to our last breath. O my Lord JESUS Christ, visit such of Thy people as are sick [and] heal them. Bring home our fathers and brethren who are journeying; lead them back unto their dwellings in peace and soundness. Bless the atmospheric changes of the air and the fruits of the earth in these years according to Thy bounty. Make peace and plenty to dwell over the face of all the earth; grant us Thy peace. Give grace unto the Christ-loving rulers who assemble in this holy Church, every one by his own name, before the face of the mighty powers; O God, make them to rejoice. Give rest to our fathers and our brethren who are fallen asleep, who have gone to rest in the orthodox faith. Bless them who have care for the sacrifices, the oblations, the wine, the oil, the incense, the vessels of the Altar. O Christ our God! repay Thou them in the heavenly Jerusalem. Upon all that with us seek for mercy do Thou, O Christ our God! have mercy, at Thine awful judgment-seat. Make to rejoice every afflicted soul that is in the prisons, and in the dungeons, or in exile or captivity, or them that are held in bitter bondage. O my Lord JESUS Christ our God! deliver them

ⲭⲉⲟⲩⲱⲛϩ ⲙⲙⲉⲩϩⲟ ⲉ-ϩⲣⲏ ⲉϫⲱⲛ ⲟⲩⲟϩ ⲉⲩⲉⲛⲁⲓ-ⲛⲁⲛ.

to shine upon us and have mercy upon us.

ⲡⲟ̅ⲥ ⲛⲟϩⲉⲙ ⲙⲙⲉⲛⲕⲗⲁⲟⲥ: ⲥⲙⲟⲩ ⲉⲧⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ: ⲁⲙⲟⲛⲓ ⲙⲙⲁⲱⲟⲩ: ϭⲁⲥⲟⲩ ϥⲁ ⲛⲓⲉⲛⲉϩ: ϭⲓⲥⲓ ⲙⲡⲧⲁⲡ ⲛ̀ ⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲛ̀ ⲟⲣⲑⲟ-ⲇⲟϩⲟⲥ ϩⲓⲧⲉⲛ ⲧϫⲟⲙ ⲙ̀ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲛ̀ⲣⲉϥⲧⲁⲙϭⲟ.

O Lord, save Thy people, bless Thine inheritance, sustain them, lift them up for ever, exalt the horn of the orthodox Christians, through the power of the life-giving Cross.

according to the multitude of Thy tender mercies. O my Lord JESUS Christ! remember in Thy kingdom in heaven all those who have bidden us to remember them, O Christ our God! O Lord, save Thy people, bless Thine inheritance, govern them, and lift them up for ever; and keep them in right faith, and in glory and honour, all the days of their life. And establish them in the love which is above all things, and the peace which passeth all understanding. Through the prayers and supplications which our Lady, the Lady of us all, the holy Mother of God, the holy Mary, doth make for us. And [the prayers and supplications of] the three resplendent Saints, Michael, and Gabriel, and Raphael, and [of] the four immaterial living creatures, and [of] the four-and-twenty elders. And [the prayers and supplications of] the holy John the Baptist, and the holy hundred-and-forty-and-four-thousand. And our lords [and] fathers the Apostles, and the holy Stephen, and the three holy children, and our holy lord George, and the holy Theodore, and the holy Mercury, the lover of the Fathers, and the holy Mîna, and all the choir of the Martyrs. And our righteous Father, my lord the great father Abba Antony, and our just father Abba Paul, and our father Abba Macarius, and Abba Macarius. And our father Abba John the short. And our father Abba Pishwi. And our father Abba Paul [the man] of Tamauh, and our father Abba Moses. And all the choir of the bearers of the Cross and the just and the righteous. And the Angel of this blessed day. May their holy blessings, and their help, and their favour, and their grace, be with us all for ever. Amen."

The Deacon says, "Pray for the peace of the One Only Holy Catholic Apostolic Church, the salvation of God among the nations, and peace in every place. And go forth again in peace. The Lord be with you."

The Priest says, "O Christ our God! King of Peace! grant us Thy peace; make Thy peace to rest upon us; for Thine are the power, and the glory, and the blessing, and the might, for ever. Amen. Go in peace. The Lord be with you."

The Deacon says, "The grace of our Lord, and God, and Saviour JESUS Christ be with you all. Go in peace."

The People answer, "Amen. So be it. An hundred years."

The Priest returns to the Altar, and says Ps. xlvi. (xlvii.) Then he takes off the sacred vestments, and afterwards distributes the blessed bread, (viz., the loaves brought for the Offertory, but not used,) and then dismisses the People with his blessing. (None given, probably the Arabic one in the text.)

ⲉⲓⲧⲉⲛ ⲙⲡϫⲟ ⲛⲉⲙ ⲡⲧⲱⲃϩ ⲉⲧⲉⲥⲓⲣⲓ ⲙⲙⲁⲣⲓ ⲇⲁⲣⲟⲛ ⲛ̀ ⲥⲛⲟⲩ ⲙⲃⲉⲛ ⲛ̀ⲭⲉ ⲧⲉⲛⲟⲥ̄ ⲛ̀ⲛⲏϩ ⲧⲏⲣⲉⲛ ϯ-ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲑⲟⲩⲁϩ ϯⲁⲩⲓⲁ ⲙⲙⲁⲣⲓⲁ.

Through the prayers and supplications which our Lady, the Lady of us all, the holy Mother of God, the holy Mary, doth at all times make for us all.

ⲛⲉⲙ ⲛⲓⲱⲟⲙⲉⲧ ⲛ̀ ⲛⲓⲱϯ ⲛ̀ⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲑⲟⲩⲁϩ ⲙⲙⲓⲭⲁⲏⲗ ⲛⲉⲙ ⲅⲁⲃⲣⲓⲏⲗ ⲛⲉⲙ ⲣⲁⲫⲁⲏⲗ: ⲛⲉⲙ ⲛⲓ-ϥⲧⲱⲟⲩ ⲛ̀ⲍⲱⲟⲛ ⲛ̀ⲁⲥⲱⲙⲁⲧⲟⲥ ⲛⲉⲙ ⲛⲓⲭⲱⲧϥⲧⲱⲟⲩ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛⲉⲙ ⲡⲭⲟⲣⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓ-ⲁⲅⲅⲉⲗⲟⲥ.

And [the prayers and supplications of] the three great [and] resplendent Saints, Michael and Gabriel, and Raphael, and the four immaterial living creatures, and the four-and-twenty elders, and all the choir of Angels.

ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲛ̀ⲉⲡⲟⲧ-ⲣⲁⲡⲓⲟⲛ: ⲛⲉⲙ ⲛⲓⲱⲏⲗ ⲛ̀ⲧⲉ ⲛⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛⲉⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ.

And the heavenly armies; and [through] the pleading of the Patriarchs and the Prophets,

ⲛⲉⲙ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲛⲓ-ⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ ⲛⲉⲙ ⲛⲓ-ⲑⲉⲏ ⲛⲉⲙ ⲛⲓⲁⲓⲕⲉⲟⲥ ⲛⲉⲙ ⲛⲓⲥⲁⲃⲉ ⲧⲏⲣⲟⲩ ⲙⲙⲁⲣ-ⲑⲉⲛⲟⲥ.

And the Apostles, and the Martyrs, and the bearers of the Cross, and the just and the righteous, and all the wise virgins;

ⲛⲉⲙ ⲛⲓⲥⲉⲙⲟⲩ ⲙⲙⲁⲅⲅⲉ-ⲗⲟⲥ ⲛ̀ⲧⲉ ⲧⲁⲓ ⲉⲩⲥⲓⲁ ⲉ-ⲑⲟⲩⲁϩ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ: ⲛⲉⲙ ⲛⲓⲥⲉⲙⲟⲩ ⲛ̀ ϯⲑⲉⲟⲧⲟ-ⲕⲟⲥ ⲉⲑⲟⲩⲁϩ ϯⲁⲩⲓⲁ ⲙⲙⲁ-ⲣⲓⲁ ⲛ̀ⲧⲱⲟⲣⲡ ⲛⲉⲙ ⲇⲉ: ⲛⲉⲙ ⲛⲓⲥⲉⲙⲟⲩ ⲛ̀ ϯⲕⲩⲣⲓⲁⲕⲏ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛ̀ⲁⲅⲁⲑⲟⲥ.

And [through] the blessing of the Angel of this holy and blessed Sacrifice, and the blessing of the holy Mother of God, the holy Mary, [a Virgin] from first to last, and the blessing of the day of the Lord, our good Saviour.

ⲉⲣⲉⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁϩ

May their holy blessings,

ⲛⲉⲁⲁ ⲧⲟⲩⲭⲟⲁⲁ ⲛⲉⲁⲁ ⲧⲟⲩ-
ⲭⲁⲣⲓⲥ ⲛⲉⲁⲁ ⲧⲟⲩⲃⲟⲏⲑⲓⲁ
ϣⲱⲡⲓ ⲛⲉⲁⲁⲁⲛ ϥⲁ ⲉⲡⲉϩ :
ⲁⲁⲁⲏⲛ : ⲉⲥⲉϣⲱⲡⲓ.

ⲉⲡ̅ⲭ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩⲧ : ⲡⲟⲩⲣⲟ
ⲛ̀ⲧⲉ ⲧϩⲓⲣⲏⲛⲏ : ⲁⲁⲓ ⲛⲁⲛ
ⲛ̀ ⲧⲉⲕϩⲓⲣⲏⲛⲏ : ⲥⲉⲁⲁⲓⲓ ⲛⲁⲛ
ⲛ̀ ⲧⲉⲕϩⲓⲣⲏⲛⲏ : ⲭⲉ ⲑⲟⲕ ⲧⲉ
ⲧⲭⲟⲁⲁ ⲛⲉⲁⲁ ⲡⲱⲟⲩ ⲛⲉⲁⲁ
ⲡⲥⲁⲁⲟⲩ ⲛⲉⲁⲁ ⲡⲓⲁⲁⲁⲁϩⲓ
ϣⲁ ⲉⲡⲉϩ : ⲁⲁⲁⲏⲛ.

and their power, and their grace, and their help, be with us for ever. Amen. So be it.

O Christ our God! King of peace! grant us Thy peace, make Thy peace to rest upon us. Lo, Thine are the power, and the glory, and the blessing, and the might, for ever. Amen.

The Priest and all present repeat the Lord's Prayer inaudibly, and then he makes the sign of the Cross over the People, saying aloud in Arabic:

بَرَكَةُ ٱللهِ ٱلقَادِرِ عَلَى كُلِّ شَيْ
ٱلابِ وَٱلإِبنِ وَٱلروحِ ٱلقدسِ تَحِلُّ
عَلَيكُم وَتَثبُتُ فِيكُم دَائِماً إِمضُوا
بِسَلَامٍ وَسَلَامُ ٱلرَبِّ مَعَكُم

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend upon you, and abide with you always. Go in peace; and the peace of the Lord be with you.

He returns to the Altar, takes the chalice and paten, and returns with them to the Sacristy.

Appendix[1]

UPON THE DIVINE OFFICE.

THE Hours are never said publicly except in Convents, and the length of the Offices is so very great that the Catholic secular clergy upon the mission have obtained a dispensation which, while obliging them to a recitation of the whole during the week, lightens the amount of each day.

It is a peculiarity of these Offices that they are unchanging, being absolutely the same every day. In the Holy Week alone they are not said, prayer being then supposed to be continuous.

They are exactly seven in number, (Ps. cxviii. 164,) a single Morning Office, adapted for about sunrise, or 6 a.m., and called the Prayer of Morning, standing in place of both Lauds and Prime. The other Offices are Terce, or the Third Hour, (9 a.m.,) Sext, or the Sixth Hour, (noon,) None, or the Ninth Hour, (3 p.m.,) Vespers, (6 p.m.,) Compline, called in Coptic the Prayer of Sleep, (9 p.m.,) and Mattins, called the Prayer of Midnight, which is its proper hour. There is an eighth office inserted between Compline and Mattins, intituled the Prayer of the Curtain—i.e., on retiring for the night.

[1] The translator regrets that this Appendix having been written out of Egypt, he has not been able to consult any Copt upon it, and that he has not succeeded in procuring by letter all the information he would have desired. He believes, however, that the mere translation is correct, having had the advantage, through the kindness of a Syrian friend, (R. I. P.,) of comparing his own work minutely with the Arabic version.

Thou hast come into the world through Thy love toward man; all the creation hath rejoiced at Thy coming.

Thou hast saved Adam from the beguiling; Thou hast delivered Eve from the pangs of death.

Thou hast given unto us the spirit of sonship; we praise[1] Thee, we bless Thee with Thine Angels.

When the morning hour cometh[2] upon us, O Christ our God, the True Light!

Let the thoughts of the light abound within us, and let not the darkness of passion cover us,

That we may praise Thee with understanding with David; we call upon Thee, and cry aloud,

Saying, Mine eyes have anticipated the dawn, that I may recite all Thy sayings.

Hear our voices; according to Thy great mercy save us, O Lord our God, according to Thy tender mercies.

O God, the Carer for the beneficent, the gracious Provider for His elect;

The strong Director of them that take refuge in Him, the Desirer of the salvation and deliverance of every one!

In Thy goodness Thou hast prepared for us the night; grant unto us this day without sin.

That we may be worthy to lift up our hands unto Thee in Thy sight without anger and evil imagination.

This morning order Thou our in-comings and our out-goings in the gladness of Thy shelter.

That we may speak of Thy righteousness all the day, [and] praise Thy power with David the Prophet,

Saying, In Thy peace, O Christ our Saviour, we have slept, we have arisen, we have trusted in Thee.

[1] The Coptic is, "we have praised Thee, we have blessed Thee," in the Perfect Tense, but the Arabic gives the Present, which appears to be the sense implied.

[2] Perhaps better "when [Thou] makest the morning hour to come upon us."

according unto Thy will for ever. The night is passed away. We give thanks unto Thee, O Lord, and we pray Thee to keep us this day without sin, and deliver us.

"I, who am bound in the Lord, beseech you that ye walk worthy of the vocation wherewith ye have been called, in all lowliness, in meekness, in long-suffering; forbear one another in love; strive to keep the unity of the Spirit in the full bond of peace; one body and one Spirit, even as ye have been called in one hope,[1] one Lord, one faith, one baptism; hold to them; there is one God, the Father of all." (Eph. iv. 1—6.)

And one is His Son, JESUS Christ, the Word Incarnate; He died and He rose again from the dead on the third day; He hath raised us up with Him.

The Holy Ghost the Comforter is one and the same in His Substance; He proceedeth from the Father; He hath sanctified the whole creation; He teacheth us to worship the Holy Trinity in one Godhead and one nature; we praise Thee; we bless Thee for ever. Amen. Lord, have mercy.

Have mercy upon me, &c. Ps. l. (li.) *throughout,—at the end is added,*

Alleluia. The morning hymn of the blessed day; I will offer it unto Christ, my King and my God; I will hope in Him that He will forgive my sins.

Psalms i., ii., iii., iv., v., vi., x. (xi.,) xi. (xii.,) xii. (xiii.,) xiv. (xv.,) xv. (xvi.,) xviii. (xix.,) xxiv. (xxv.,) xxvi. (xxvii.,) lxii. (lxiii.,) lxvi. (lxvii.,) lxix. (lxx.,) cxii. (cxiii.,) cxlii. (cxliii.)

Gospel according to John i. 1—14, *or else,* Gospel according to Mark i. 1—3.

Then the following Hymn.[2]

O Thou, the true Light, Which enlightenest every man that cometh into the world,

[1] The Arabic inserts here, "the hope of your calling, because there is," &c.

[2] It is intituled "An Hymn—Tone: Adam," which seems to be the name of the musical tone or tune to which it is to be sung.

Another Absolution:

He That sendeth out the light by measure; That maketh His sun to shine upon the just and upon the unjust,

He That hath created the light, He That enlighteneth the world—Enlighten our hearts, O Lord of all!

And graciously grant unto us that this present day we may be acceptable unto Thee.

And guard us from every evil work, and from all sin, and all power of the enemy; through Christ JESUS our Lord: with Whom and the Holy Ghost, the Life-giver, Who is of one Substance with Thee, Thou art blessed, now and ever, and unto ages of all ages. Amen.

Then is said the following Prayer in Greek:

O Thou, Who at every time and at every hour art adored and glorified in heaven and upon earth! O God Christ! Long-suffering! Full of mercy! Full of compassion! O Thou That lovest the just, and That hast pity upon sinners! O Thou That callest all men to be saved through the tidings of the good things to come—Do Thou, even Thou, O Lord! receive our supplications at this hour, and order our life to do Thy commandments. Sanctify our souls; purify our bodies; rectify our words; cleanse our thoughts, and deliver us from all affliction of evil and pain; gird us round with Thine holy Angels, that we, under the shield and guidance of their wardship, may attain unto the unity of the faith, and the knowledge of Thine incomprehensible glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy upon us, &c.

TERCE.

After the Lord's Prayer begin at once,

Psalms xix. (xx.,) xxii. (xxiii.,) xxiii. (xxiv.,) xxv. (xxvi.,) xxviii. (xxix.,) xxix. (xxx.,) xxxiii. (xxxiv.,) xl. (xli.,) xlii. (xliii.,) xliv. (xlv.,) xlv. (xlvi.,) xlvi. (xlvii.)

Gospel according to John xiv. 26—and I in you, xv. 4. (*Referred to by the Eusebian Tables*, ρλβ.)

Then the following:

Thine Holy Spirit, O Lord, Which Thou didst send forth upon Thine holy disciples and the honourable Apostles at the Third Hour,

Take not This from us, O Thou Good! but renew Him within us!

Create in me a clean heart, O God! and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thine Holy Spirit from me.

Glory be to the Father, &c.

O Lord, Who at the Third Hour didst send forth Thine Holy Spirit upon Thine holy disciples and the honourable Apostles,

Take not This from us, O Thou Good! but renew Him within us, we beseech Thee.

O our Lord JESUS Christ, the Son of God, the Word!

A right and life-giving Spirit, a Spirit of prophecy and of purity,

A Spirit of sanctification and of righteousness, and of government, Almighty.

For Thou art the Light of our souls That enlighteneth every man that cometh into the world. Have mercy upon us!

Both now, and ever, &c.

O Mother of God, thou art the stock of the True Vine, which hath borne the cluster of life,

Thou art she—we pray thee, O thou that art full of grace! together with the Apostles, for the salvation of our souls.

Blessed be the Lord our God. Blessed be the Lord day by day.

And the God of our salvation shall make our way prosperous.

Holy God, Holy Mighty, &c.

The Lord's Prayer.

O Heavenly King, and Comforter, Spirit of truth!

Who art in every place, and fillest all, [Who art] the treasure of the good, and givest life!

Graciously come [and] be in us, and purge away all stain, O Thou Good ! and save our souls.

Glory be to the Father, &c.

Even as Thou wast with Thy disciples, O Saviour ! and didst give unto them peace,

Come also [and] be with us, and save us, and deliver our souls.

Both now, and ever, &c.

Whenever we stand in Thine holy temple, we deem ourselves as they who abide in heaven.

O Mother of God, thou art the gate of heaven, open unto us the door of mercy.

Lord, have mercy—*fifty times. Then this Absolution:*

God of all mercies and Lord of all comfort, Who hast comforted us at all times with the comfort of Thine Holy Spirit,

We give Thee thanks that Thou hast raised us up to pray at this holy hour, which is that wherein Thou didst pour forth the grace of Thine Holy Spirit in abundance upon Thine holy disciples and honourable and blessed Apostles, in likeness of tongues of fire.

We pray and entreat Thee, O Thou That lovest man ! receive our prayer, and send down unto us this grace of Thine Holy Spirit.

And lead us into spiritual ways, that we may walk in the Spirit; and not fulfil the lust of the flesh.

And make us worthy to minister before Thee in purity and truth all the days of our life.

For to Thee are due the glory and the honour and the power, with Thy good Father, and the Holy Ghost,

Now, and ever, and unto ages of all ages. Amen.

Lord, have mercy upon us, &c.

SEXT.

After the Lord's Prayer begin at once,

Psalms l. (li.,) liii. (liv.,) liv. (lv.,) lvi. (lvii.,) lx. (lxi.,) lxii. (lxiii.,) lxvi. (lxvii.,) lxix. (lxx.,) lxxxiii. (lxxxiv.,) lxxxiv. (lxxxv.,) lxxxv. (lxxxvi.,) lxxxvi. (lxxxvii.,) xc. (xci.,) xcii. (xciii.)

Gospel according to Matthew v. 1—16. (κδ.)

Then the following:

O Thou Who upon the sixth day, at the Sixth Hour, wast nailed to the Cross because of the sin Adam dared to commit in the garden!

Take away the handwriting of our sins, O Christ our God, and save us.

Psalm liv. (lv.,) *at length; then—*

But I have called upon God, and the Lord hath heard me.

O God, hear my prayer and turn not away [Thy] face at my supplication; attend unto me and hear me.

At evening and at morning and at noon-tide will I utter my words; and He will hear my voice, and will deliver my soul in peace.

Glory be to the Father, &c.

O JESUS Christ our God, Who wast nailed to the Cross at the Sixth Hour!

Thou hast slain sin by the tree, and hast by Thy death given life to the dead, even to man, whom Thou didst create with Thine own hands, and who was dead by sin.

Slay our passions by Thy saving and life-giving sufferings.

And by the nails wherewith Thou wast nailed, deliver our minds from hurt of carnal works and worldly lusts, by the remembrance of Thine heavenly judgment, according unto Thy tender mercies.

Now and ever, &c.

Forasmuch as we have no excuse, because of the multitude of our sins, we plead through thee, O Virgin Mother of God, with Him Whom thou didst bear.

Lo, great is thine intercession, strong and acceptable with our Saviour.

O stainless Mother, reject not us sinners in thine intercession with Him Whom thou didst bear.

For He is merciful [and] almighty to save us, because He suffered for us, to save us.

Let Thy tender mercies come quickly unto us: we are become very poor; help us, O God our Saviour!

For the glory of Thy Name, O Lord, Thou wilt save us: Thou wilt forgive our sins for Thine holy Name's sake.

Holy God, Holy Mighty, &c.

The Lord's Prayer.

Thou hast wrought salvation in the midst of the earth, O Christ our God! in the forth-stretching of Thine holy Hands upon the Cross.

Wherefore all nations cry out, saying: Glory unto Thee, O Lord!

Glory be to the Father, &c.

We worship Thine uncorrupted form, O Thou Good! We ask the forgiveness of our sins, O Christ our God!

Because Thou wast pleased to go up upon the Cross, to deliver those whom Thou hast created, from the slavery of the enemy.

We cry unto Thee, we give thanks unto Thee. Thou hast filled all with joy, O Saviour, Who hast come to help the world. Lord, the glory is Thine!

Now, and ever, &c.

Thou art she that is full of grace! Virgin Mother of God! We cry unto thee. Through the Cross of thy Son Hell hath fallen and death is destroyed.

And we [that] were dead are raised up and made worthy of eternal life and have obtained the joy of the first garden.

Wherefore we glorify Him in thanksgiving, as the strong Christ our God.

Lord, have mercy—*fifty times. Then this Absolution:*

We give thanks unto Thee, O our Lord, the Almighty!

Father of our Lord and God and Saviour JESUS Christ!—and we glorify Thee for that Thou hast appointed the hours of suffering of Thine Only-begotten Son to be times of prayer and supplication.

Receive our prayers and blot out for us the handwriting of our sins that is written against us. Even as Thou hast reft it in sunder during these holy hours upon the Cross of Thine Only-begotten Son, JESUS Christ, our Lord and the Saviour of our souls.

By Whom Thou hast shattered all the power of the enemy.

And hast given unto us a time of light and clean life and peaceful living,

That we may name Thine holy Name [and] worshipful.

And may stand at the awful and righteous judgment-seat of Thine Only-begotten Son JESUS Christ our Lord without falling into condemnation.

And may glorify Thee along with Thy Saints.

Thee, the Unoriginate Father, and the Son, Who is of one Substance with Thee,

And the Holy Ghost, the Giver of Life,

Now, and ever, and unto the ages of all ages. Amen.

Lord, have mercy upon us, &c.

NONE.

After the Lord's Prayer begin at once,

Psalms xcv. (xcvi.,) xcvi. (xcvii.,) xcvii. (xcviii.,) xcviii. (xcix.,) xcix. (c.,) c. (ci.,) cix. (cx.,) cx. (cxi.,) cxi. (cxii.,) cxii. (cxiii.,) cxiv. (cxvi. 1—9,) cxv. (cxvi. 10—19.)

Gospel according to Luke ix. 10—17.

Then the following Hymn:

[1] O Thou That didst taste death in the Flesh at the Ninth Hour for our sakes,

Slay our carnal lusts, O Christ our God, and deliver us.

Let my cry come near before Thee, O Lord; give me understanding, O Lord, according to Thy Word.

O Thou, &c., *again.*

Let my supplication come before Thee; quicken me according to Thy Word.

O Thou, &c., *again.*

Glory be to the Father, &c.

O Thou Who didst give up the Ghost into the hands of the

[1] The original has the Third Person, "O He That, &c.," changing afterwards, but the English idiom seems to demand the Second throughout.

Father! [Thou] Who didst hang upon the Cross about the Ninth Hour!

Thou didst lead into Paradise the thief who hung with Thee. Forget me not, O Thou Good! Cast me not off; but purify my soul [and] enlighten mine understanding.

And communicate to me the graces of Thine immortal mysteries.

That when I have tasted of Thy bounty I may offer a continual song unto Thee.

I long for Thy beauty above all things, O Christ our God, and do Thou save us.

Now, and ever, &c.

O Thou That for our sakes wast born of the Virgin, and didst bear the Cross, O Thou Good!

Thou didst slay death by Thy death,

And didst manifest forth the resurrection.

O God, cast not behind Thee them whom Thou hast formed with Thine hand; show forth Thy love toward man, O Thou Good!

And receive the prayers of Thy Mother on our behalf.

O our Saviour, save the humble people.

Cast us not behind Thee for ever, neither give us up; make not void Thy covenant.

Take not away Thy mercies from us, for the sake of Abraham Thy Beloved, and Isaac Thy servant, and Israel Thine holy one.

Holy God, Holy Mighty, &c.

The Lord's Prayer.

When the thief saw the Author of life hanging upon the Cross,

He spake, saying: If He Who is crucified with us were not an Incarnate God, the sun would not have hidden his light, neither would the earth quake and tremble.

But, O Thou That canst do all things, and Who up-bearest all things, remember me, O Lord, when Thou comest in Thy kingdom.

Glory be to the Father, &c.

O Thou That didst receive the confession of the thief upon the Cross, possess us unto Thyself, O Thou Good!—even us who are fallen under sentence of death because of our sins.

With him we acknowledge our sins, confessing Thy Godhead; together with him we cry unto Thee,

Saying: Remember us, O Lord, when Thou comest in Thy Kingdom.

Both now, and ever, &c.

When the Mother saw the Lamb and Shepherd and Saviour of the world hanging upon the Cross, she spake weeping,

Saying: The world indeed is made glad; it hath received salvation.

My bowels are on fire; I behold Thy crucifixion, Thou Who hast endured it for all, O my Son and my God!

Lord, have mercy—*fifty times.* *Then this Absolution:*

O God, the Father of our Lord, and God, and Saviour, JESUS Christ,

Who by His appearing hast redeemed us, and delivered us from the bondage of the enemy, we beseech Thee in His blessed and great Name,

Turn our minds away from the cares of life and the lusts of the world unto the remembrance of Thine heavenly judgments.

Fulfil on us Thy love toward man, O Thou Good! And let the prayer of the Ninth hour before Thee be accepted in Thy presence at all times.

And grant unto us to walk worthy of the calling whereto Thou hast called us.

That when we pass out of the body we may be numbered with the true worshippers of the sufferings of Thine Only-begotten Son, JESUS Christ, our Lord.

And may obtain mercy, and forgiveness of our sins, and salvation, and [a place in] the home of the Saints who have done Thy will indeed; from everlasting unto everlasting. Amen.

Lord, have mercy upon us, &c.

VESPERS. (*The Evening Prayer.*)

After the Lord's Prayer begin at once,

Psalms cxvi. (cxvii.,) cxvii. (cxviii.,) cxix. (cxx.,) cxx. (cxxi.,) cxxi. (cxxii.,) cxxii. (cxxiii.,) cxxiii. (cxxiv.,) cxxiv. (cxxv.,) cxxv. (cxxvi.,) cxxvi. (cxxvii.,) cxxvii. (cxxviii.,) cxxviii. (cxxix.)

Gospel according to Mark i. 29—34, *ending,* "they knew Him, that He was the Christ." (ιϵ.)

Or Gospel according to Luke iv. 38—41. (κϛ.)

Then the following Hymn:

Lord, I have sinned in Thy sight like the prodigal son,

But accept me, O Father! [for] I repent. O God! have mercy upon me.

Unto Thee, O Lord, have I lifted up mine eyes, Which dwellest in the heaven. Behold, as the eyes of servants are upon the hands of their masters, and as the eyes of a maid-servant are upon the hands of the mistress,

Even so are our eyes upon Thee, O Lord our God! until that Thou have mercy upon us.

I will call upon Thee speedily, O Lord my Saviour! with the voice of the publican, saying, O God, forgive me as [Thou forgavest] him, and have mercy upon me.

Have mercy upon us, O Lord, and have mercy upon us. We have been filled full with reproach, and our soul hath been filled above measure; give Thou the reproach to the prosperous, and give Thou the reproach to the proud.

Glory be to the Father, &c.

The wrestlers who lust not after the happiness of the earth, have thereby become worthy of the happiness of the heavens, and have become the comrades of the angels.

Through their intercessions, O Lord, deliver us and have mercy upon us.

Both now, and ever, &c.

Keep the flock from all straits, O Mother of God! We all seek refuge in thee, next to God.

Be unto us an advocate like a fortified wall.

Now, O my Lord, dost Thou let Thy servant depart in peace, &c., (Luke ii. 29—32, *at full length.*)

O Lord, be graciously pleased, &c., *as in the Prayer of Incense, p. 27.*

Holy God, Holy Mighty, &c.

The Lord's Prayer.

Hail, O thou that hast found grace, Holy Mary, Mother of God; blessed art thou among women and blessed is the Fruit of thy womb.

Thou hast borne for us the Saviour of our souls.

Glory be to the Father, &c.

Baptizer of Christ, holy John, remember our congregations, that we may be delivered from our iniquities.

Thou hast been gifted with a privilege, that thou mayest intercede for us.

Now and ever, &c.

Our holy fathers, the great Abba Antony, and the righteous Abba Paul, and Abba Macarius, and Abba Macarius,

And our father Abba John, and our father Abba Pishoi,

And our father Abba Pachom, and our father Abba Theodore,

Intercede for us, that we may be delivered from tribulation and distress. We have you for intercessors in the presence of Christ.

O Mother of God, we fly to the protection of thy mercies,

Despise not our petitions in [our] necessities, but deliver us from perdition, O thou that art the most blessed of the blessed! (*lit.* thou art blessed alone.)

Lord, have mercy—*fifty times. Then this Absolution:*

O my Lord JESUS Christ, my God, give me in my sleep rest for the body, and keep us from the darkness which is the cloud of sin.

May the assaults of the passions be stilled,

Quench the fire of the body, quell the uprising of the flesh,

May passion and fleshly memories slumber,

Give me a watchful mind, and a purified memory, and a bed undefiled,

And a conduct full of virtue, and a couch of refreshment,

Awake us for the hymn of night and morning,

That we may praise Thine holy Name, which is full of glory and all beauty, with Thy Good Father, and the Holy Ghost, [Who is] the Life-giver and of one Substance with Thee, now, and ever, and to the ages of all ages. Amen.

Another Absolution:

We give Thee thanks, O our Lord, the Merciful, [that] Thou hast granted unto us to pass this day in peace, and hast [brought] us unto the evening in thanksgiving.

And hast enabled us to see the light of the evening.

Accept, O God, our praise which is made now at this present,

And deliver us from the snares of the adversary, and bring to nought all his gins that are [laid] against us.

And graciously grant unto us in this coming night peace without trouble or disturbance or travail or delusion, that we may pass it in peace and in purity,

That we may stand [before Thee] with hymns and prayers at all times and in all places.

We glorify Thine holy Name in all things,

With the Father, the Incomprehensible and Unoriginate,

And the Holy Ghost, [Who is] the Life-giver and of one Substance with Thee now and ever and to the ages of all ages. Amen.

COMPLINE. (*The Prayer of Sleep.*)

After the Lord's Prayer begin at once,

Psalms cxxix. (cxxx.,) cxxx. (cxxxi.,) cxxxi. (cxxxii.,) cxxxii. (cxxxiii.,) cxxxiii. (cxxxiv.,) cxxxvi. (cxxxvii.,) cxxxvii. (cxxxviii.,) cxl. (cxli.,) cxli. (cxlii.,) cxlv. (cxlvi.,) cxlvi. (cxlvii. 1—11,) cxlvii. (cxlvii. 12—20.)

Gospel according to Luke ii. 25—32.

Or Gospel according to Matthew xxiv. 45—51.

Or the following, which may also be read at the Prayer of the Curtain.

Gospel according to Luke xxi. 34—38.

The Prayer of Isaiah. (*Founded on Isa. viii. circ.* 8, 9, *et seq.*)

God is with us.

Understand this, all ye nations,—God is with us.

Understand this unto the ends of the earth,—God is with us.

All that ye devise shall quickly be brought to nought,

And if ye have strengthened your hands again ye shall quickly be made weak. God is with us.

And every device which ye shall devise shall not stand. God is with us.

All that ye say shall quickly be brought to nought together. God is with us.

We are not afraid of the fear of you, neither are we troubled in heart. God is with us.

We will forthwith praise the Lord. He is our God. He is our strength. God is with us.

For we have put our trust in Him, and because of Him we shall presently be saved. God is with us.

Behold, I and the children whom God hath given me.

The people that walked in darkness have seen a great light, (*ix. 2 et seq.*)

They that dwell in the land and shadow of death, upon them hath the light shined. God is with us.

Unto us a Child is born; unto us a Son is given. God is with us.

The government shall be upon His shoulders.

A wonderful Counsellor. God is with us.

The Mighty God, the Ruler,

The Prince of peace and the Father of the world to come. God is with us.

Say thrice—

Behold, the day is passed. We give Thee thanks, O Lord,

and we beseech Thee graciously to give us this evening and this night to be without sin, O Saviour! and deliver us.

Glory be to the Father, &c.

Behold, the day is passed.

Now, and ever, &c.

The bodiless nature of the cherubim that are full of eyes and the seraphim that have six wings

Together with unceasing cry magnify Thee, and the Angels with the hymn of "Thrice holy before the world [was]

[Art] Thou, the Unoriginate Father, and the Son Who is of one Substance with Thee, and the Holy Ghost the Life-giver, an Undivided Trinity."

Thou hast manifested Thyself unto us from the Holy Virgin, through Thy Word, Christ, our Help.

Thou hast called the wrestlers, and the Prophets, and the Martyrs, unto immortality [bestowed on them] from Thee.

And they are gathered together to pray for the pardon of our transgressions,

Because all we have turned aside from toil through the deceit of the enemy,

Deliver us, that we may praise Thee with the Angels, saying,

Holy, Holy, Holy, Lord of Sabaoth, the heaven and the earth are full of Thine holy glory.

The Nicene Creed, and then—

Holy Mother of God, intercede for us sinners.

All heavenly powers, Angels and Archangels, Cherubim and Seraphim,

Intercede for us sinners.

Holy John, Fore-runner, Baptist, and Martyr,

Intercede for us sinners.

Holy Apostles and Preachers, Gospel-teachers,

Intercede for us sinners.

All wonder-working Prophets, Moses, and Aaron, and Elijah, and Elisha, and all the rest of the Prophets,

Intercede for us sinners.

All the choir of the Martyrs, the Confessors, the holy wrestlers,

Intercede for us sinners.

Our holy fathers the Prelates who fought for the orthodox faith,

Intercede for us sinners.

Our holy fathers who bore the Cross, and bore the Spirit, and renounced the world,

Intercede for us sinners.

Through the incomprehensible power of the sanctifying Cross, take not away Thy mercies from us.

Then is said thrice—

Lord, forgive me a sinner, and have mercy on me. Blessed art Thou unto the ages of all ages. Amen.

Be graciously pleased, &c., (*as in the Liturgy, p.* 93.)

Holy God, &c.

The Lord's Prayer.

Thou, O Lord, Who knowest the watchfulness of mine enemies and understandest the weakness of my nature, O Creator! Behold, I am about to commit my spirit into Thine hands.

Shelter me under the wings of Thy goodness, lest I sleep in death.

Enlighten mine eyes with the power of Thy words, raise me up at all times to glorify Thee.

Thou alone art good and lovest man.

Glory be to the Father, &c.

Terrible is Thy judgment, O Lord, men gather themselves together, the Angels stand around, and the books will be opened,

The works [of all] will be made manifest, and the memories [of all] will confess,

What sentence will be my sentence?—I, who am bound in sin.

Who will quench the flame of fire for me? who will enlighten my darkness unless Thou have mercy upon me, O Lord? Thou art He Who showest mercy upon men,

Now and ever, &c.

O Mother of God, since we have obtained confidence in thee, we shall not be put to shame, but we shall be saved.

And since we have obtained thine help and thy mediation, O thou holy, pure, perfect one!

We fear not but that we shall put our enemies to flight and scatter them.

We have taken unto us the shelter of thy mighty help in all things like a shield.

And we pray and beseech thee that we may call upon thee, O Mother of God, so that thou deliver us through thy prayers.

And that thou mayest raise us up again from the sleep of darkness, to [offer] praise through the might of the God Who took flesh in thee.

Lord, have mercy—*fifty times.* *Then this Absolution:*

O Lord, Lord JESUS Christ, our God! give us rest in our sleeping, rest for our bodies and purity in our souls,

And keep us from the darkness which is the cloud of sin.

Let the movements of passion be stilled; let the fire of the body be quenched.

Quell the uprising of the flesh; grant unto us a watchful mind, and a lowly memory.

And a conduct full of virtue, and a bed undefiled, and a pure couch.

And Thou wilt cause us to awake for the hymn of night and morning, and grant unto us praise all the night.

That we may bless Thine holy Name, which is full of glory and all beauty,

With Thy good Father, and the Holy Ghost the Life-giver,

Now, and ever, and unto the ages of all ages. Amen.

Then this Absolution:

Lord, all things wherein we have sinned against Thee this day, whether in deed, or in word, or in thought, or in any feeling,

Do Thou graciously forgive unto us, for Thine holy Name's sake, as good and loving man,

And grant unto us, O God ! a peaceful night, and this sleep free from all trouble,

And send unto us an Angel of peace, to keep us from all evil, and all plague, and all temptation of the enemy,

Through the grace, and mercy, and compassion, and love toward man, of Thine Only-begotten Son, our Lord, and God, and Saviour, JESUS Christ,

Through Whom are [due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee,] glory [and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.]

Lord, have mercy, &c.

PRAYER OF THE CURTAIN.[1]

Begin as usual, then say,

Psalm l. (li.)

The Evening Hymn.[2]

Psalms iv., vi., xii. (xiii.), xxiv. (xxv.), xxvi. (xxvii.), lxvi. (lxvii.), lxxxv. (lxxxvi.), xc. (xci.), cxvi. (cxvii.), cxvii. (cxviii.), cxxii. (cxxiii.), cxxx. (cxxxi.), cxxxi. (cxxxii.), cxxxii. (cxxxiii.), cxxxiii. (cxxxiv.), cxxxvii. (cxxxviii.), xxix. (xxx.)

Consider mine affliction, and deliver me : for I do not forget Thy law.

Give judgment concerning me.

Princes have persecuted me without a cause : but my heart standeth in awe of Thy word.

I will rejoice at Thy word, as one that findeth great spoil.

I hate and abhor wickedness : but Thy law do I love.

Gospel according to John (vi. 16—21.)

Or Gospel according to Luke (*as at Compline.*)

Be graciously pleased, &c.

[1] Viz. a private Office to be said after retiring to rest.

[2] The translator regrets that he has failed to find this hymn, and also several other things referred to in this Office.

Amen. Alleluia. Hail. We pray Thee, *as in the Psalter.*[1]
We magnify Thee.[1]
The Creed.
Lord, have mercy—*forty-one times.*
Holy—*and the rest.*[2]
Absolution. O Lord, Lord, &c., (*as at Compline.*)
Or else. We give Thee thanks, (*as at Vespers.*)
Then. Lord, all things, &c., (*as at Compline.*)
Then. O Thou Who, &c., (*as at Lauds.*)
End as usual.

MATTINS. (*Prayer of Midnight.*)

Begin as usual, then say,
Psalms iii., vi., xii. (xiii.), lxix. (lxx.), lxxxv. (lxxxvi.), xc. (xci.), cxvi. (cxvii.), cxvii. (cxviii.), cxviii. (cxix.), *at full length.*
Gospel from Matthew (xxv. 1—13.)
Then this Hymn—
Behold, the Bridegroom cometh at midnight. Blessed is that servant whom He shall find watching.
But he whom He shall find sleeping is unworthy to go with Him [unto the marriage.]

[1] The translator regrets not having been able to find the forms indicated.
[2] What this refers to, the translator is uncertain. It may perhaps indicate the following Prayer, which is printed, with the accompanying rubrics, between this office and that of midnight.
After the Creed and the "Lord-have-mercy"s *in every Prayer is said,*
Holy, Holy, Holy art Thou, O Lord of Sabaoth! The heaven and the earth are full of Thy glory and honour.
Have mercy upon us, O God the Father Almighty! All-holy Trinity, have mercy upon us. O Lord God of hosts, be with us. For we have no help in our afflictions and tribulations, save Thee.
O God, absolve [us], forgive [us,] pardon unto us our transgressions which we have committed, willingly or unwillingly,
Which we have committed knowingly or unknowingly. O Lord, forgive them unto us.
Then say thrice,
According unto Thy mercy, O Lord, and not according unto our sins.
Then the Lord's Prayer, and then the Absolution, &c.

See, O my soul, that thou grow not heavy with sleep, lest thou be found outside the kingdom.

But watch and cry aloud, saying: Holy, Holy, Holy art Thou, O God! For the sake of the Mother of God, have mercy upon us.

Glory be to the Father, &c.

O my soul, consider that terrible day, and be sober, and light the lamp with the oil of gladness,

Because thou knowest not at what hour will come upon thee the cry, saying:—Behold the Bridegroom!

See, O my soul, that thou sleep not, lest thou be found outside, to knock like the five foolish virgins.

But watch unto prayer, that thou mayest meet the Lord Christ with fat oil, and He may grant unto thee the true espousal of His Divinity,

Both now, &c.

O Virgin Mother of God! thou impregnable bulwark! Bring thou to nought the counsels of our adversaries, and turn the affliction of the servant into joy.

Defend our city and fight for our kings and pray for the peace of the world,

For thou art our hope, O Mother of God!

O Heavenly King, &c., (*as at Terce, p.* 125.)

Lord, have mercy—*fifty times.*

Holy God, &c.

The Lord's Prayer.

Say the Vesper Psalms at full length, and then—

Gospel according to Luke (vii. 36—50.)

Then the following Hymn:

Lord, grant unto me a fountain of many tears like that which Thou didst grant first unto the woman that was a sinner,

And make me worthy to wash Thy Feet Which have wrought freedom from the path of error,

And I will bring unto Thee precious ointment, and shall gain through repentance a purified life,

That I may hear that voice full of joy—"Thy faith hath saved thee."

Glory be to the Father, &c.

When I consider the multitude of my wicked works, and the remembrance of that terrible judgment cometh into mine heart,

Quaking taketh hold upon me. I will straightway take refuge in Thee, O God That lovest man!

Turn not away Thy face from me, I beseech Thee, Who alone art without sin!

Give unto my wretched soul a godly fear, before ever the end cometh, and save me,

Now and ever, &c.

The heavens praise thee, O thou that art full of grace, the unwedded bride,

And we also glorify thine unspeakable motherhood. O Mother of God, make intercession for the salvation of our souls.

O Heavenly King, &c.

Lord, have mercy—*fifty times.*

Holy God, &c.

The Lord's Prayer.

Then say the Compline Psalms at full length, and then—

Gospel according to Luke (xii. 32—46.)

Then the following Hymn:

Lord, look with a pitiful eye upon mine affliction. My life hath well nigh come to an end,

And in my works there is no salvation.

Wherefore I beseech Thee, O Lord, look with a pitiful eye upon my poverty and save me.

Glory be to the Father, &c.

As though the judge were before thee, be watchful and sober, O my soul!

And consider that hour of terror; there shall be no mercy for the merciless at that judgment,

Wherefore forgive me, O Saviour! Thou alone art the lover of men.

Both now, &c.

O Gate of prudent life, honoured Mother of God, save them that with confidence take refuge in thee from trouble.

That we may glorify the holy Motherhood in all things for the salvation of our souls.

The Prayer of Hezekiah, King of Judah.

I said: In the midst, &c., (*Isa. xxxviii.* 10—20.)

Then say,

Remember, O Lord, all the Saints who have pleased Thee from [the beginning of] the world,

And grant unto me also that I may abandon all things which please not Thy goodness.

I know of a truth that Thou willest not that I should sin,

But I myself do the evil from mine own will.

Grant unto me, O Lord, that I may turn away from wicked works, and my many sins, and may do Thy will,

That I may find mercy with Thee for the rest of my life, as long as I am in this tabernacle.

That when Thou biddest me to come forth from the body I may appear before Thy face without confusion,

And may [so] find myself.

I have been unworthy, save me according to the multitude of Thy mercy, I will praise Thee all the days of my life.

All the powers of the heavens sing unto Thee; Thine are the glory and the power unto ages of ages. Amen.

A Prayer of St. Symeon Stylites—

O God, grant me a prayer without wandering, and recollection of my thoughts, that I may ask with faith in the promises which Thou hast graciously made unto me.

Grant me clearness in my thoughts and my understanding; let mine heart be enlightened, that mine understanding may know only that which is pure,

That I may hear Thine everlasting mysteries which Thou hast prepared for mankind in the grace of Thy Christ.

O Lord, graciously grant unto me a pure heart, that I may pray unto Thee without hindrance.

O my Lord, take away my thoughts from unnatural works, that I may give thanks with understanding for the grace of Thy mercy,

And that I may ask with watchful understanding for the good things which Thou hast promised unto me, which eye hath not seen, nor ear heard, neither have they entered into the heart of man,

Which Thou hast prepared for them that love Thine holy Name.

O God, grant unto me the love of Thine Holy Spirit, to draw mine understanding to love Thee with mine whole heart,

And mine whole soul, and mine whole strength, according to that Thou hast said; and to love my neighbour even as myself. This is the sum of the law and of the prophets.

Grant unto me to possess my thoughts, that I may not contemplate anything but Thee, may never pray to Thee with the lips only whilst my mind is wandering elsewhere, so that corruption cometh into the core of mine heart.

It is written :—The Lord is my light and my salvation.

Yea, O Lord, draw me unto Thyself. Thou art a faithful God, and the merciful Father and the Benefactor and the good Teacher.

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